

THE
WORKS
OF
THE RIGHT REVEREND
THOMAS WILSON, D. D.
LORD BISHOP OF SODOR AND MAN,
IN EIGHT VOLUMES.

WITH HIS
L I F E,

Compiled from Authentic Papers
BY THE REVEREND C. CRUTTWELL.

THE FOURTH EDITION.

VOL. II.



THE
WORKS
OF
THE RIGHT REVEREND
THOMAS WILSON, D.D.
LORD BISHOP OF SODOR AND MAN.

VOLUME II.

CONTAINING
INSTRUCTIONS
FOR THE
BETTER UNDERSTANDING
OF
THE LORD'S SUPPER;
AND
Sacra Privata.
THE FOURTH EDITION.



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CONTENTS.

INSTRUCTIONS FOR THE BETTER UNDER- STANDING OF THE LORD'S SUPPER.

	PAGE
EPISTLE Dedicatory to Mrs. Grace Butler	5
sect. I. Baptism and the Lord's Supper explained	7
A Prayer of Thankfulness for God's sending his Son to redeem the World	17
II. The End and Institution of the Lord's Supper	ib.
A Prayer for retaining a grateful Remembrance of what Christ has done for us	23
III. How a Christian ought to prepare for this Sacrament	24
Concerning Repentance	27
A Prayer for Repentance	ib.
IV. Concerning the purposes of leading a new, or Christian Life	28
Duty to God	29
A Prayer for Grace to love God with all our Hearts, &c.	31
V. Our Duty to our Neighbour and Ourselves	32
The Prayer	35
VI. Enquiry whether we have a lively Faith in God's Mercy through Christ	36
The Prayer	37
VII. Whether we have a thankful Remembrance of Christ's Death	38
The Prayer	40
VIII. Whether we are in Charity with all the World	41
The Prayer	43
IX. General Observations pertinent to the Subjects of the foregoing Sections	44
On receiving the Lord's Supper worthily or unworthily	46
A Prayer adapted to this occasion	49
X. Meditations on several Texts of Scripture, proper to be used a little before receiving	50
Introduction to the Order of Administration of the Lord's Supper	58
The Order for Administration of the Lord's Supper, with suitable Observations and Devotions	61
Devotion after Notice given of the Lord's Supper	93
Scriptures and Devotions to be used while the Ministers and others are receiving	109
Private Devotions after receiving, either in Church or at Home	120
Concerning Spiritual Communion	130
A brief and plain Paraphrase on the Lord's Prayer	135

Sacra

Sacra Privata.

	Page		Page
O N Devotion and Prayer	141	Prayer against Covetous-	
Reflections on Private		ness	170
Devotion	145	— for Charity	ib.
The Duties of a Christian	146	— for Repentance and	
The Duties of a Bishop	147	Humility	172
Prayer	148	The Way of a happy Life	173
Duty, Efficacy, and Impor-		Christian Perfection	ib.
tance of Prayer	149	NOON MEDITATIONS	176
Prayers through Jesus Christ	151	Prayer for all Mankind	177
Preparatory Prayer	ib.	Special Favours	178
MORNING PRAYER	152	Extraordinary Deliverances	ib.
The Lord's Prayer para-		Merciful Visitations and	
phrased	157	Chastisements	179
Meditations	161	Thanksgiving	ib.
The Bishop's private Prayer	162	The Lord's Prayer para-	
Prayer for Relations, Be-		phrased	180
nefactors, &c.	164	EVENING PRAYER and	
— for Himself and		MEDITATIONS	185
Labours	ib.	Lord's Prayer paraphrased	190
— for Faith	169	Self-Examination	193
— against Wavering	ib.	Death, Reflections and	
		Meditations on	195

SUNDAY MEDITATIONS. EPISCOPACY.

Prayer on being called to		LORD'S SUPPER. Prayers	
this Ministration	198	before	214
Marks of a true Pastor	199	Upon placing the Alms and	
Bishops, the duty and great-		Elements on the Altar	ib.
ness of their Office	202	After the Consecration	215
Translation of Bishops and		CONFIRMATION	216
Pastors	205	The Effect and Blessing of	
Church Government	209	Confirmation	217
Mission, Intercession	212	Prayer after Confirmation	220
Prayer for a Criminal under		Exhortation after Imposi-	
Sentence of Death	213	tion of Hands	221
Briefs	214	Another Exhortation	222

MONDAY. HOLY SCRIPTURES, &c.

Prayer for true understanding		Obscurity of the Scriptures	230
and fulfilling the Doctrine		SERMONS	231
contained in the Scriptures	224	Duty of Pastors	234
Preacher. The true end of		Ejaculations before read-	
Preaching	227	ing the Scriptures	236

TUESDAY.

TUESDAY. FALSE DOCTRINE.

Prayer for Diligence and Zeal to drive away all erroneous Doctrine contrary to God's Word	239	Disputes, Religious	—	243
		The Lord's Prayer paraphrased	—	244

WEDNESDAY. SOBER LIFE.

Prayer for grace to resist the Inclinations of Nature, and to be an example of good works unto others	253	Afflictions	—	263
Meditations	—	Crosses, &c. a peculiar favour to Christians	—	264
Failings of good Men	—	Virtues of an Holy Life	—	266
Self-Denial	—	Temperance, Self-Denial	—	270
Take up the Cross	—	Fasting necessary	—	ib.
	262	LENT. Meditations proper for a Clergyman	—	271

THURSDAY. CHURCH DISCIPLINE.

Prayer for grace to exercise the Discipline of the Church, for the conviction and conversion of the wicked	280	Excommunication	—	285
The Importance and necessity of Church Discipline	281	Absolution	—	302
		Penance, Discipline	—	ib.
		It's sole End the public good	—	306
		Exemption	—	307

FRIDAY. ORDINATION.

Prayer	—	311	Reasons for refusing	—	326
Meditations, &c.	312	316	A Christian Priest	—	327
Ember Week	—	316	Clergy. Faults of the Clergy	—	329
Deacons	—	ib.	Lord's Supper	—	ib.
The True Pastor	—	317	Lives of the Clergy	—	330
Apostles, (Envoys)	—	318	Difficulties	—	332
The Duties of a Minister	—	319	Preacher, Sermons	—	ib.
Fees	—	324	Necessary Subjects	—	333
Ordination, Catechising	—	325	Test of a good Preacher	—	335
INSTITUTION	—	ib.	The Blessing of Levi	—	ib.

SATURDAY. ALMS.

Meditations on the great Duties of Mercy and Charity	—	337	Alms, a Blessing to ourselves and to the poor	—	349
Upon giving of Alms	—	345	Conversation	—	354
Tithes, the Property of the Ministers of the Gospel, how to be appropriated	—	ib.	Prayer before Study	—	356
			Sufferings	—	357
			A Thanksgiving on the Escape of the Bishop's Father and two Brothers from being drowned.	—	362

SUNDAY

SUNDAY MEDITATIONS.

Daily Form of Thank- giving, and Confession of God's Glory	—	365	Prayer for Birth-Day	—	369
Providence	—	368	New-Year's Day	—	371
			Lord's-Day	—	372
			Prayer for all Mankind	—	ib.

MONDAY. RESIGNATION.

Prayer and Meditations while in prison and in trouble	376	Business	—	380
		Master, Servant	—	381

TUESDAY. TROUBLE, PERSECUTION, &c.

Prayer in time of Trouble	382	Temptation, Despair, Hope, Resignation, Enemies, &c.	—	392
Look unto Jesus	—	In time of War	—	393
Suffering, Afflictions, and Chastisement, Marks of God's Love	—			
	388			

WEDNESDAY. COVETOUSNESS.

Prayer against Covetousness	396	Directions under Difficulties	400
Fasting	—	In a Law-Suit	—
Prayer in time of Trouble	399	Prayer for Faith	—
			402

THURSDAY. RELIGIOUS DISCOURSE, &c.

Prayer, Meditations, &c.	403	Reflections on Uncharita- bleness	—	411
Rules in Conversation	405	— on Alms	—	412
Prayer against Sloth	—	Charity; or, the Love of God and our Neighbour	—	414
— against Anger	408	Hospitality	—	415
— to forgive Injuries	410			
Reflections on Slander	411			

FRIDAY. PENITENCE.

The Publican: Meditations on his Penitence	—	416	Good Use of Time	—	422
Prayer for forgiveness from God, and for a forgiving Temper, with Meditations	417		In time of great Distrac- tions	—	423
			Christ's Patience, Love, &c.	—	425

SATURDAY. PREPARATION FOR DEATH.

What will be the Desires and Wishes of every Man when Death is at hand	427	The Support of a Penitent at the Hour of Death	—	455
Prayers, Meditations, and Ejaculations, on this so- lemn Occasion	428—451	EJACULATIONS, and Me- ditations on the Love of God and of Christ; on Penitence, Holiness, Morning, Night, &c.	456—464	
The LITANY	—	451	COLLECTS, their tendency	465

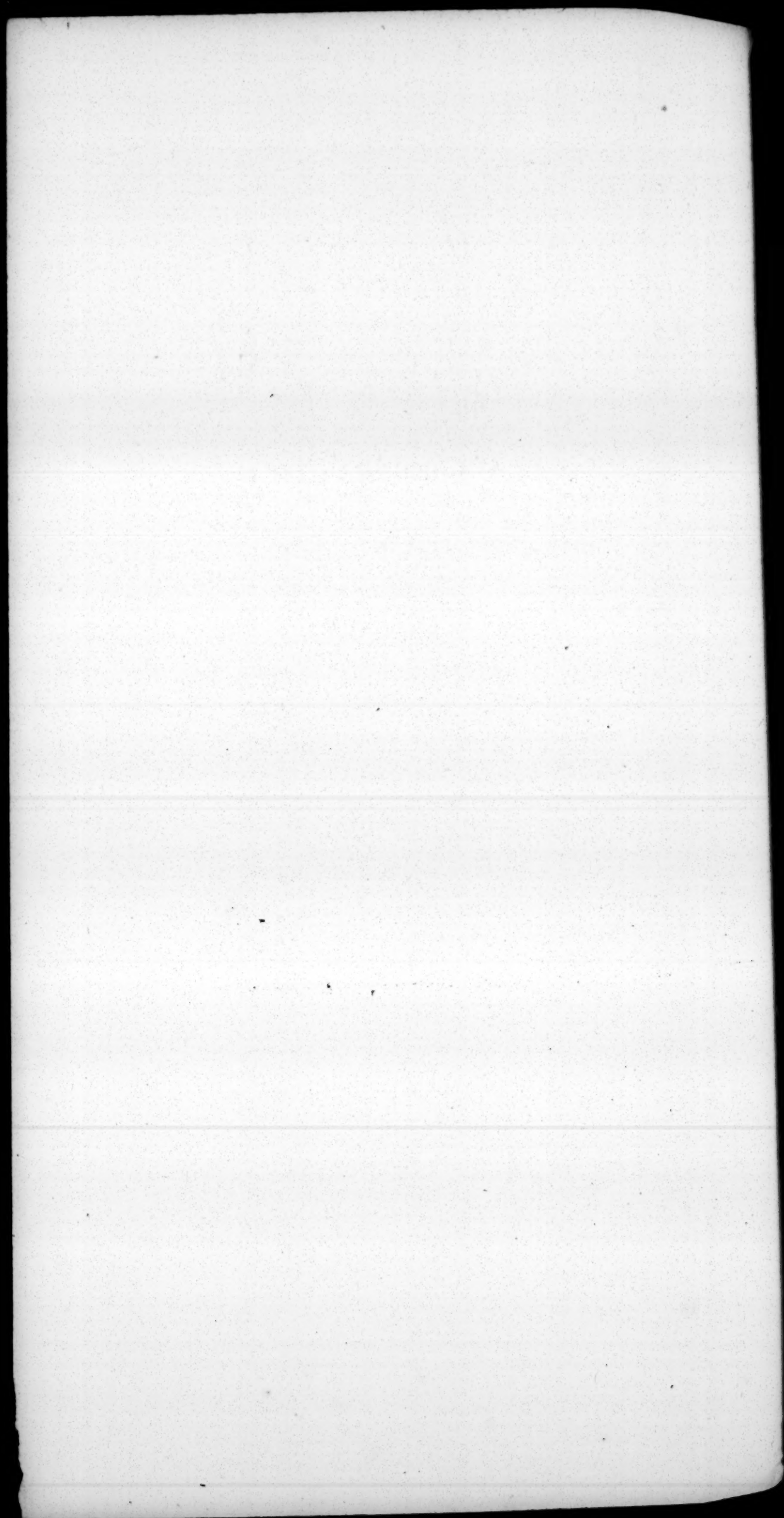
A
SHORT AND PLAIN INSTRUCTION
FOR THE
BETTER UNDERSTANDING
OF
THE LORD'S SUPPER;
WITH THE
NECESSARY PREPARATION REQUIRED:

For the Benefit of Young Communicants and of such as have not well
considered this Holy Ordinance.

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*To which is annexed,*

THE OFFICE OF THE HOLY COMMUNION,  
With proper Helps and Directions for joining in every Part thereof with  
Understanding and Benefit.

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## EPISTLE DEDICATORY.

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TO OUR UNKNOWN BENEFACTRESS.\*

MADAM,

SINCE we are not permitted to know you, but only by your good works, you cannot be offended by this publick acknowledgment of the great good you have done, and of the good example you have given, in an age abandoned to all the profane and idle ways of squandering estates and riches, without the least dread of an account to be given for such talents received and abused.

Your commendable zeal to restore and promote the knowledge and love of the *Bible*, at a time when this sacred book is attacked by infidels, and too much neglected by Christians, will, one would hope, be imitated, at least by all such as consider that the *Christian Religion* at first, and afterwards the *Reformation*, which we all pretend to value, were carried on and established by publishing and dispersing the *Scriptures* in the language of every nation. And indeed it is to be suspected, that many of those who now set themselves so industriously to revile the revelations

\* This Lady [Mrs. GRACE BUTLER] had laid out very considerable sums of money in purchasing Bibles, and other Books of Devotion and Piety, for the use of the people of the isle of Man.

and

and doctrines of the Gospel, are in the service of that church which denies Christians the free use of the Bible.

If this excellent kind of charity has suffered in the opinion of some, when they have not found the wished-for effects of distributing good books amongst the common people, it is much to be feared that this has been too often occasioned by those who have had the part of distributing them: For it will be found—that the best of books, *when lightly given, will be lightly valued, and as lightly made use of.*

This, I hope, Madam, has in some measure been prevented by those who have been your almoners; who have taken care to give some suitable advice and instructions how to make use of your charity to the purposes of a Christian life.

I have often considered, and found by experience, that there is no way so likely to influence the lives of Christians,—to inspire young people with a sense of religion,—to keep them from backsliding,—and to secure, if possible, the growing age from the sad contagion of the present,—as by leading them very early to an ordinance in which all the means of grace and salvation are exhibited to their view; and in order to which they are always required to consider their ways,—to renew their purposes of obedience,—and to beg those graces which are necessary to fit them for heaven and happiness. I have therefore in  
the

the following papers endeavoured to make this holy ordinance, and the duties required, as plain as may be to the meanest capacity.

And I hope I have taken care, as on the one hand not to flatter sinners, so on the other—not to fill the minds of young people with unnecessary fears and scruples, or with the difficulties of a due preparation, with respect to a duty which ought to be the practice of their whole lives:—As if nobody ought to go to this sacrament, but such as are as perfect as ever they hope to be.

I have therefore, in these short devotions, consulted both the capacities and tempers of *Young Communicants, for whose use this is chiefly intended*, who are apt to be impatient and weary of longer prayers.

And I would hope, that the specimen of Devotions before and after the Communion will not only answer that end, but will be of use to lead Christians to make proper reflections when they read or hear the Scriptures read at other times:—For want of which, these holy writings are too often read and heard without any great benefit, and without affecting the minds, or influencing the lives, of those that hear them daily.

Having observed, with concern, how often people distract themselves with turning to other books of devotion, when they should attend to the publick service of the church; to prevent this, I have added the whole



whole Communion-Service, with such short *observations, prayers, ejaculations, &c.* as may be proper to help devout minds, without diverting them from the duty they are about.

And the *observations* upon the *rubrics*, upon the *commandments* and *warnings, &c.* which should be consulted at home, will be of use to shew those of our communion, how well the church has provided for the *instruction, edification, and salvation* of all her members.

In short; there is nothing wanting to make this *holy ordinance* to be revered and closed with by all persons, and upon all occasions, but a true understanding of its meaning, and the blessings annexed to it. Where this end is in any good measure attained, either by this or any other books on this subject, God will be greatly glorified; which is the great end intended by the following papers, and prayed for, by

MADAM,

*Your affectionate Friend,*

*and Servant in* JESUS CHRIST,

THE AUTHOR.

A SHORT

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A  
SHORT INTRODUCTION  
TO THE  
TRUE UNDERSTANDING  
OF  
*THE LORD'S SUPPER.*

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SECTION I.

THERE are two holy ordinances or *sacraments* appointed by Jesus Christ, as most especial means of obtaining grace and salvation; which no Christian who hopes to be saved, must wilfully neglect: these are, BAPTISM, and the LORD'S SUPPER.

It must be supposed, that you have already been made partaker of one of these two sacraments; namely, that of BAPTISM; by which you were admitted into the congregation of Christ's flock, were restored to the favour of God, and had the *Holy Spirit* communicated to you, for a principle of a new and spiritual life; in order to awaken you, and to direct and assist that natural reason with which God has endued all mankind.

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But forasmuch as -you have done many things contrary to the promise made in your name when you were baptized, and will stand in need of greater degrees of *grace* and *assistance*, to enable you to resist the temptations of the world, the flesh, and the devil, and to do your duty in that state of life unto which the providence of God shall call you; you are therefore now called upon to be partaker of the other sacrament—that of the LORD'S SUPPER; by which, upon your sincere repentance, you may obtain the pardon of all your past sins, and such other graces as you stand in need of to bring you to eternal life and happiness.

Take care, therefore, that you understand what you are called to, as well as you are able; and God expects no more. For if you go to the *Lord's supper* without considering the reason of that ordinance, and the very great concern you have in it, without seeing the necessity and blessing of a Redeemer, you will go with indifference, and return without such benefit as you might otherwise hope for.

To prevent this, you should seriously consider what account the holy scriptures have given us of the condition we are in, both with respect to this life, and the life which is to come; that is, that we are by nature sinners, and that as such God cannot take pleasure in us; and that if we die before we  
are



are restored to his favour, we shall be separated from him, and miserable for ever.

This will lead you to enquire, how the nature of man came to be thus disordered, and prone to evil: for you must not imagine that God, who is infinitely good, created man in such a state of corruption as you now *see* and *feel him* to be; but that he must have fallen into this wretched condition since he came out of the hands of his Creator.

And so the scripture informs us. In the third chapter of Genesis, we have this following account of the state of man, before and after the fall:—That Adam and Eve, from whom sprang all mankind, *were created in the image of God*; that is, holy and innocent; having *a perfect knowledge of their duty, a command of their will and affections, and a power, through the grace of God, to do what they saw fit to be done.*

In this condition they were placed in *paradise, in a state of trial*, with a promise of immortal life and happiness, if they should continue to fear, to love, to honour, and obey their Creator; as also with an express warning of the dreadful consequence of their disobedience.

Notwithstanding which warning, they, through the temptation of the devil, transgressed the commands of God; and, by doing so, they did not only forfeit all right to the  
promise

promise of eternal life and happiness, but also contracted such a *blindness in the understanding, such a disorder in their will and affections*, as all their posterity feel to their sorrow; and became subject to sin, and the punishment of sin, which is misery and death.

Concerning the *nature and greatness* of this sin, we are to judge of it by the greatness of the punishment inflicted upon them and their posterity. *For God, being infinitely just and holy, could not inflict a punishment greater than their sin deserved.*

Now this was the occasion of that *universal corruption and wickedness* which you see and hear of in the world, and which you cannot but in some measure feel in your own nature. For, as the scripture informs us,<sup>a</sup> *Adam begat his children in his own likeness*; that is, with such a depraved nature as his was then become.

And now consider into what a sad condition these unhappy offenders had brought themselves; and remember, *that this is your own condition and the condition of all their posterity.*

The law of nature and reason was full in force, and could not possibly be dispensed with. At the same time they found, by sad experience, that, as St. Paul describes the fallen state of man,<sup>b</sup> *There was a law in their members warring against the law of their mind*;

<sup>a</sup> Gen. v. 3.

<sup>b</sup> Rom. vii.

*so that the good which they would, they did not; but the evil that they would not, that they did.*

There could not fure be a condition more deplorable than this: To live only to contract evil habits; and by doing so, to increase their guilt, to displease their Creator, and to leave an offspring as miserable as themselves.

This therefore gave occasion to God to manifest another of his most glorious perfections, that is, his infinite *goodness* and *mercy*.

For God, foreseeing this lamentable condition into which they had fallen by departing from their obedience, his goodness had provided such a remedy as that neither they nor any of their posterity should, on account of *their* fall, be eternally miserable, except through their own fault.

He therefore in consideration of a *Redeemer*, one of the seed of the woman, who should make full satisfaction to the divine justice for their transgression, and who should *bruise the head*, or break the *power* of that *serpent* (the devil) which tempted them to sin; in consideration of this promised seed, God entered into a *new covenant* with them, by way of remedy for what was past, and could not be undone.

We have reason to believe that this *new covenant* was more fully explained to Adam, than is set down in this short account given  
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us by Moses, and as it is more fully explained in the gospel; and which was to this purpose:—*That on condition of their sincere repentance, and sincere obedience afterwards, they should be restored to the favour of God; and, after death, to that life and happiness, which in their state of innocence was promised to them without tasting of death; which favour they had forfeited by their disobedience.*

And when we consider that our *first* parents, now become sinners, stood in need of an *atonement*, without which, while under the displeasure of God, their very lives must be a burthen; and it being decreed by God, as it afterwards appeared, *that without shedding of blood there was to be no remission of sin*;—that is, without the death of the sinner, or some one in his stead;—we do therefore conclude, that at this time God did appoint *sacrifices*, or *sin-offerings*, to make an atonement for the soul, and to foreshew the sacrifice of Jesus Christ (which we now commemorate) until he should be offered in behalf of them and all their posterity.

And this appears from what follows in the next chapter of Genesis, where we find Abel, by faith, (that is, believing and depending upon this ordinance of God for the remission of sins, until the promised Redeemer should come; we find him) offering a *sacrifice* which was acceptable to God, that is, a *sin-offering*, which his brother not doing was rejected. But

But here take notice, and remember, that these sacrifices could not take away sin, but only through obedience to the ordinance of God, and through faith in the promised seed.

They were indeed very instructive, and proper to lead sinners to repentance and amendment of life, when they saw that their sins could not be forgiven, *but by the death of an innocent creature*, bleeding and dying before their eyes, to make an atonement for sin.

And *as all good men*, before the coming of Christ, did most religiously keep up the remembrance of the promised seed, and obtained the pardon of their sins, and acceptance with God, *upon offering sacrifices through faith in a Redeemer which was to come*; so all Christians, since the coming of that Redeemer, are obliged, as they hope for pardon and favour from God, to keep up the remembrance of God's great mercy, in sending us a Redeemer, and of what that Redeemer has done to save us; and this in the manner which he himself hath ordained.

Now, that you may be more sensible of, and thankful to God for, this his infinite loving-kindness, and that you may be fully convinced of the necessity and blessing of a Redeemer, you ought to know and consider, that our *Saviour and Redeemer* came not *until man had been tried in all conditions*; IN A STATE OF INNOCENCE, UNDER THE GOVERNMENT OF

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HIS OWN REASON, and UNDER THE LAW GIVEN BY MOSES. All which methods of providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world. Notwithstanding which, such was the goodness of God, that he sent, after all, *his own beloved Son*, to take our nature upon him, and to assure mankind of the tender love which he had for his poor creatures, who were ruining themselves, without perceiving the danger they were in.

This was the *promised seed*!—promised to Adam, as *he* that should break the serpent's head, or power of the devil; promised to Abraham, as *he in whom all the nations of the earth should be blessed*;—promised to the people of Israel, as *that prophet* whom they should hear and obey at their peril; lastly, promised to David, as *one whose kingdom should have no end*. And indeed it was with *this promise* that God supported the spirits of all who feared him, and were in fear for themselves, until the fulness of the time for his appearance should come.

And now this *promised Redeemer* being come, he first shewed by his own example, recorded in the gospel, how men must live so as to please God. And the law of nature, as well as the law of Moses, having through sin been much obscured and perverted, he explained them, and gave us such other laws and rules

as



as were absolutely necessary to mend our nature, to restore us to the image of God, to keep us from backsliding, and to fit us for heaven and happiness.

And because in the decrees of God, as was before observed, *without shedding of blood there could be no remission of sin*; and it being impossible that the *blood* or *life* of any other creature, or of any mortal man, could take away the guilt and punishment due to sin; our gracious God, both to give to mankind the greatest token of his love, and at the same time to shew how great his hatred to sin is, by the greatness of the punishment it required, *sent his own Son to be the propitiation for our sins*; that is, to make satisfaction to his justice, and to take off the just displeasure which he had declared against sinners.

And his Son, (blessed for ever be his goodness!) knowing how dreadfully sad the condition would be of all such who should live and die under the displeasure of God, and what inconceivable happiness they would deprive themselves of; he therefore, moved with compassion for so great a calamity, undertook to obtain their pardon.

In order to this, he clothed himself with our flesh, that, as *man*, he might suffer what our sins had deserved; and as he was the *Son of God*, he might make a full and suitable satisfaction to the Divine Justice, offering himself

himself a sacrifice for the sins of the whole world; and for the joy of delivering so many millions of souls from misery, he endured *the death of the cross*, and all the afflictions leading to it, which we find recorded in the gospel.

And by this worthy sacrifice, all mankind are restored to the favour of God, and put into a way and state of salvation; God having, for his Son's sake, promised to pardon all such as shall repent and forsake their sins, *and bring forth fruits meet for repentance*; as also to give his holy Spirit to all such as shall sincerely desire him; and lastly, to make them eternally happy after death, if, during this short state of trial, which is designed to mend our corrupt and disordered nature, they endeavoured to observe the rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Stop here a-while and adore the infinite goodness of God, who did not overlook lost mankind, but sent his Son to redeem us.

He might in strict justice have required men to have lived up to the law of *nature* and *reason* given in the state of innocence, on pain of being for ever separated from his presence: but instead of that, he has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance, when we have done amiss, and return to our duty.

Consider

Consider this seriously; and you cannot but express your thankfulness after some such manner as this:

## THE PRAYER.

Blessed be God for ever for this instance of his love to fallen mankind, in committing the miserable case of his unhappy creatures to no less a person than his own Son!—We are not worthy of all the mercies which Thou hast shewed thy servants.—Grant, O God, that this wonderful love may not be lost upon me: but, that knowing my sad condition by nature, I may be truly convinced of the necessity and blessing of a Redeemer; and that I may, with a heart full of gratitude, join with thy church in giving our devoutest thanks to Thee, and in keeping up the remembrance of what thy blessed Son has done and suffered for us; to whom, with Thee and the Holy Ghost, be all honour, praise, and thanksgiving for ever and ever. *Amen.*

## SECTION II.

*The End and Institution of the LORD'S SUPPER.*

ST. PAUL concludes his first epistle to the *Corinthians* with this remarkable direction;—"If any man love not the Lord Jesus, let him be Anathema Maranatha;" that is,

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Let him be separated from your communion, as one under the displeasure of God, and, without a timely repentance, in no possibility of being saved:—Nothing being more grievous in the sight of God, than for a sinner to slight the greatest instance of his mercy that ever was offered to man, as well as the only means of his salvation.

To prevent this, and to hinder sinners from forgetting (which they are but too apt to do) this token of God's infinite love, and to fix the love of Jesus Christ more surely in our hearts and memory, he himself hath taken care that his love and mercy should throughout all generations be remembered; he did therefore ordain this sacrament as a memorial of our redemption, and of his love for us, as a pledge to assure us of it, and as an outward means and sign of testifying, as well as increasing, our love to him.

The holy Apostles of Christ, who were present when he first administered this sacrament, give us the following account of its end and instruction:

They signify to us, in the first place, that *this sacrament* was ordained by Christ the same night in which he was betrayed; and after they had observed the *passover*, which had been ordained to preserve the memory of their great deliverance from the bondage of Egypt, and which did prefigure, and was a prophecy  
of

of a much greater deliverance which Jesus Christ was to be the author of, not only for them but for all mankind:—And which *prophecy* was surprisingly fulfilled by that people, without knowing what they were doing when they crucified Jesus Christ, *the true paschal lamb*, the very *same* month, the very *same* day of the month, and the very *same* hour of the day, that the *paschal lamb* was first ordained to be sacrificed.

Now after the *paschal supper*, as the apostles relate it, “Jesus Christ took bread, and blessed it, and brake it, and gave it to his disciples, saying, Take, eat: this is my body, which is given for you: this do in remembrance of me. He took also the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; for this is my blood of the New Covenant, which is shed for you, and for many, for the remission of sins: This do, as oft as ye shall drink it, in remembrance of me. For as oft as ye shall eat this bread, and drink this cup, ye do shew the Lord’s death till he come.”

In obedience therefore to this command of Jesus Christ, who has delivered us from a much greater bondage than that of Egypt, the Christian church keeps up the memory of *his love, his sacrifice, and his sufferings and death*, after this solemn manner.



First; as an acknowledgment that our lives, and all that we eat or drink to preserve them, are owing to the bounty of God, we present upon *his table*, by the hands of his own minister, a portion of his creatures, the best we have for the support and comfort of our natural life, namely, *bread* and *wine*. After this, the *bread* and *wine* are consecrated, the *bread* is broken, and the *wine* poured out, to represent the death of Christ, whose body was broken, and whose blood was shed for us.

Then the *minister of God*, as the *steward* of Christ's household, applies these blessings to every person who receives this sacrament, in this devout prayer:—"The body and blood  
" of Christ, which were given and shed for  
" thee, preserve thy body and soul unto ever-  
" lasting life."

And we may be assured of it, that this *sacrament* will be to every worthy communicant, what the *tree of life* would have been unto Adam and Eve in paradise: and that as *they*, had they continued obedient, would have been in no danger of temporal death; even so *we*, while we feed on this bread, now endued with a life-giving spirit, and live as we ought to do, are in no danger of death eternal.

These being *pledges* to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ hath purchased for us by his sacrifice and death.

And



And when any Christian does wilfully, and for want of faith, deprive himself of this spiritual food, he falls, as our first parents did, into a state purely natural, and destitute of the means of grace and salvation.

For the happiness of the world, and of every soul in it, depends upon the sacrifice of Christ; of which we are bound to keep up the remembrance after this solemn manner: That, whenever we pray for any favour or blessing, we may remember to do it *in his name*: that, whenever we are so unhappy as to have done any thing which may displease God, we may remember to pray to be forgiven *for Christ's sake*.

For God grants whatever we ask, and which he sees to be for our good, when we ask *in faith*, that is, *in his Son's name*; and therefore the church concludes all her prayers in these most prevailing words;—*for Jesus Christ's sake*.

In one word; we do by this sacrament keep up a continual correspondence with our Lord in heaven; and hold communion with him, and with all the members of his body, which receive nourishment and growth from him, as the branches from the tree in which they are grafted, and from which when they are separated, they can bear no fruit, and are only fit to be burned.

And

And as every Christian is obliged, at the peril of his soul, to observe it, so the duty must be such as every one, even the most unlearned, may understand, if it be not his own fault. And so indeed it is: for as an *Israelite* under the law,\* being obliged to lay his hand upon the head of his sacrifice, confessing his sins, and laying them as it were upon that creature, as he did easily understand, that this was to shew him that death was the due reward of sin; that this ought to humble him before God, and to give him the greatest abhorrence of sin, which could not be pardoned but by the loss of the life of an innocent creature:—

As this was plain to the meanest *Israelite*; even so the most unlearned *Christian*, when he considers that our Lord Jesus Christ became a sacrifice for us, and that on him all our sins were laid, on him who knew no sin; he will easily understand how sad our condition was, which required such a sacrifice: That this therefore ought to humble us,—to lead us to repentance,—to make us fearful of offending God, and to abhor those sins which cost Jesus Christ his life, before God could be prevailed with to pardon them.

He will also easily understand, that the love of Christ, and the remembrance of his death, ought to be very dear to us; and that the oftener we remember it in the manner he ordained,

\* Levit. i. 4.



dained, the more graces we shall receive from God, the firmer will be our *faith*, the surer our *pardon*, and the more comfortable our *hopes* of meeting him, not as an *enemy*, but as a *friend*, at whose *table* we have been so often entertained.

And now, if you have considered what you have read with any degree of attention, you will pause awhile, until you have expressed your gratitude for this mercy, after some such manner as this following:

## THE PRAYER.

O Jesus! who hast loved us, and washed us from our sins, and purchased us by thy own blood, and didst ordain this sacrament in order to secure us to thyself, by a grateful remembrance of what Thou hast done and suffered for us; make me truly sensible of thy love, and of our sad condition, which did require such a sacrifice.

May I always receive this pledge of thy love, the offers of mercy, pardon, and grace tendered to us in this holy ordinance, with a thankful heart, and in remembrance of Thee, our great and best benefactor; in remembrance of thy holy example, of thy heavenly doctrine, of thy laborious life, of thy bitter passion and death, of thy glorious resurrection, of thy ascension into heaven, and of thy coming again to judge the world!

And



And may I never forget the obligations Thou hast laid upon us, to live as becomes thy disciples; and to forsake every course of life contrary to thy gospel! Cease not, O Lord, to love us; and by thy grace vouchsafed in this ordinance, cause us to love Thee with all our hearts. *Amen.*

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### SECTION III.

*How a Christian ought to prepare himself for this Sacrament.*

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AS the above account of this holy ordinance is easy to be understood, even by the most unlearned Christian; so the preparation required is such as will neither puzzle the understanding, nor burthen the memory, nor take up too much of the time of those that are engaged in the most necessary employments of life.

The church had regard to all her members, when she gave this short and plain direction to such as prepare to go to the Lord's Supper.

That they examine themselves, *Whether they repent them truly of their former sins?—Whether they stedfastly purpose to lead a new life?—Whether they have a lively faith in God's mercy through Christ?—Whether they have a thankful*

*thankful remembrance of his death?— And, Whether they be in charity with all men?*

Now, forasmuch as all Christians, who are capable of examining themselves and their own consciences, are bound, as they hope for salvation through Christ, to go to this sacrament: And because young people are often at a loss how to examine themselves upon these several heads: here follow a few plain directions, which they that can read should read with care; and they that cannot, if they have a true concern for themselves, will find some good Christian, who will be glad to read it to them, and do thereby a work which must be well-pleasing to God.

The *first head* on which you are to examine yourself is,

#### CONCERNING YOUR REPENTANCE.

By what you have already heard concerning the *Fall of Man*, you understand how all men became subject and prone to sin; and you cannot but feel it to be so by sad experience. We are assured also, and this by the Spirit of God, that without a sincere repentance no man must hope to be saved.

Now, by repentance, you are to understand a man's condemning himself for having done any thing displeasing to God; either such things as God has forbidden, to keep us from ruining ourselves; or by omitting such duties

as

as he has commanded, in order to fit us for happiness when we die.

So that if either the *fear* of God's displeasure, or a *love* of him who has been so good to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to his will and command. You will also beg him most earnestly to forgive you what is past; and you will promise and resolve, through his grace and help, not wilfully to offend him again. And lastly, you will not forget to pray for his *grace* every day of your life; without which your best resolutions will come to nothing.

This is *that repentance*, concerning which you are required to *examine* yourself, before you go to the *Lord's Supper*.

Most people, it is true, are ready to own that they are sinners, and cry, *Lord forgive us*; and this too often without any great concern, or purposes of amendment. But this you will not think sufficient, when you seriously consider, that the *end* and *punishment* of sin are not to be seen in this life.

If therefore you stand in any fear of the judgment of God, set yourself seriously to consider your past life; see whether you have not lived, or do not now live, in any known *sin*, or *evil habit*:—for example; of *lying*, or *swearing*, or *drinking*, or *filthy-talking*;—of *uncleanness*;—of *keeping loose and profane company*,  
of



of following unwarrantable pleasures and diversions, or of leading an idle, useless, sinful life.

If this has been your case, resolve to break off all these, and all such-like evil ways, which are displeasing to God; condemn yourself for having so desperately broken the commands of one *who can destroy both body and soul in hell*. Consider the vows that are upon you; and despise not the goodness and forbearance of God, which is designed to lead you to repentance.

If you ask *when* you are to begin this necessary work, (if it is not already begun) the answer is short: The very moment you ask the question; and this, because if you find an unwillingness in yourself to set about it now, that unwillingness will every day increase: very probably you will never repent, unless God, by his judgments, or by the sight of death, shews you your sad error, when it may be too late to be of any real use to you.

Now, if these considerations affect your heart, as sure as they will, if you have any regard for your salvation, represent your desires to God in some such words as these following:

#### THE PRAYER.

Blessed be God, who by his grace, and by the voice of his church, hath called me to repentance! Discover to me, O thou searcher  
of

of hearts, the charge that is against me, that I may know, and confess, and forsake, the sins I have fallen into. Give me that true repentance to which Thou hast promised mercy and pardon, that I may amend where I have done amiss, and that iniquity may not be my ruin. And, O blessed Advocate, who ever livest to make intercession for us, I put my cause into thy hands; let thy blood and merits plead for me, and by thy mighty intercession procure for me, the pardon of my past offences; that thou mayest say unto me, as thou didst unto the penitent in the gospel, *Thy sins are forgiven*; so that I may go with a quiet conscience to thy holy table. *Amen.*

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#### SECTION IV.

*Concerning the Purposes you are to make, of leading a NEW,—that is, a CHRISTIAN LIFE.*

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**I**N the first place, take especial notice, that God accepts of our *repentance on this condition only*, that we may afterwards glorify him by an holy Christian life.

And as he delivered the people of *Israel* from bondage, not that they might do what was right in their own eyes, but that, becoming *an holy nation*, they might be an honour

nour to their deliverer;<sup>d</sup> even so *Christ* has redeemed us from the bondage of sin and *satan*, that he might redeem us from this present evil world, and purify unto himself *a people zealous of good works*.

And as the former perished; that is, all such as did not answer the end of their deliverance; so most surely shall we do, if we do not obey our Redeemer.

Your duty to *God*, your *neighbour*, and *yourself*, you have known from a child:—Be assured of it, you will meet with temptations from the *devil*, the *world*, and your own *corrupt heart*, both to neglect and to transgress the commands of God.

It will be absolutely necessary, therefore, that you arm yourself betimes, both with *holy resolutions*, and with this *holy ordinance*, which you are preparing to go to, that you may be able, through the grace of God, to go on in the way of salvation.

Now YOUR DUTY TO GOD is, *To believe in him, to fear, and to love him, with all your heart and soul*; forasmuch as you stand indebted to him for all you have, or value, or hope for, in *this* or the *next life*.

Do but consider how you would behave yourself if you were but half so much obliged to any man on earth;—How dearly would you *love* him;—how often would you

<sup>d</sup> Deut. xiv. 2.

*think*



*think* of him;—how would you strive to *please* him;—how would you be grieved if you should be so unhappy as to offend him;—how soon and how earnestly would you beg his pardon, to be restored to his favour!

Now, if you thus love God, it will appear in such instances as these: you will have a very great regard *for every thing* that belongs to him;—you will not use his *name* to any idle or wicked purpose;—you will religiously observe the day consecrated to his honour and service;—you will carefully attend the *house* and *worship* of God, and behave yourself with reverence and devotion while you are in his presence;—you will hear his word with attention, and have a great regard for his *ordinances*, and for the persons whom he hath appointed to administer them.

If you truly *fear* God, you will part with any thing, as dear as a right hand or a right eye, rather than provoke *him who can destroy both body and soul in hell*.

If you believe *him* to be the *fountain of all good*, you will pray to him daily. And if you *put your whole trust in God*, as it is your duty to do, you will endeavour to be pleased with all his dealings with you;—you will never murmur at the ways of his providence, nor suffer your heart to *fret against the Lord*;—and especially you will never attempt to better or secure your condition by any evil ways;—  
believing

believing assuredly, that God can and will make you full amends in the next life for what you want or suffer in this, in submission to his will.

Lastly, your duty is *to be thankful to God*. The way to be so is, to look upon every *mercy* you receive as the gift of God;—every *danger* you escape, as owing to his *care* and *providence*;—every *good thought*, every *good purpose*, every *occasion of doing good*, as the effect of his *good Spirit*.

*Think*, and *act*, and *purpose thus*, and it will be as natural to thank God for all the dispensations of his providence, as it is for you to beg any blessing from him which you stand most in need of.

Stop awhile until you have considered these things, and until you have expressed your sense of them in this following prayer.

#### THE PRAYER.

This is indeed the first and great command, *To love Thee, O God, with all our heart*, for on this depends our salvation. But even this must be the gift of thy grace: for this grace I now apply to thee, to make my love and fear of thee the governing principle of my whole life: That I may always do what I believe will please thee;—that I may carefully avoid what I know will offend thee;—and that I may live as having thee the constant witness of my thoughts, words, and actions.

Give

Give me a stedfast faith in thy word and promises; a firm trust in thy power: Let the fear of thy justice keep me from presumption, and a sense of thy goodness from despair. Defend me from all those bewitching snares which destroy our love of thee; from worldly cares; from all sensual and sinful pleasures; from evil company; from foolish diversions; and from every thing that may make me forget that Thou alone art worthy to be feared and loved. Grant me these mercies, for thy Son Jesus Christ his sake; whose love and death we are going to commemorate. *Amen.*

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SECTION V.

*Your Duty to your Neighbour and Yourself.*

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**T**HIS is the *second great command*, and will require the most solemn resolutions you can make, before you go to the *Lord's Supper*. Consider therefore whether you can sincerely resolve as follows:—

I dare not, I will not be indifferent how I lead my life. I know what God has commanded me, and I purpose sincerely to do it. I will, in the first place, be obedient to the lawful commands of my superiors, and especially to *those who watch for my soul*. I do  
sincerely



sincerely purpose in all my dealings to remember the command given me by my Saviour, *Thou shalt love thy neighbour as thyself*. And therefore I will make a conscience of doing the *least wrong* to any man; of using any *deceit*, or *fraud*, or *oppression*; or of taking advantage of the *ignorance*, *mistakes*, or *necessity*, of my neighbour; knowing assuredly, that he who wrongs his neighbour does the greatest injury to himself. And if at any time I am convinced that I have done him any wrong, I will make him satisfaction as far as I am able, without being forced by law *to do unto others what I would they should do unto me*.

To this end, I will endeavour to live peaceably and charitably with all people; avoiding all *malice*, and *revenge*, and *evil-speaking*, and *contention*, as much as possibly I can. And I will speak the truth at all times, and especially when I am called to my oath, whether it be for or against my worldly interest.

As to *the duty I owe to myself*, I am convinced that my first and great concern ought to be — *to take care of my own soul*.

I do therefore stedfastly purpose to lead a serious life as one *under the sentence of death* ought to do; to be *sober*, *temperate*, and *chaste*; that when I die, I may be admitted into the paradise of God, where *no unclean* thing must enter. To this end, I resolve to keep a watch over myself, that I may avoid all such com-  
VOL. II. D pany,

*pany*, such *pleasures*, and *diversions*, as may make me lose the remembrance of death, and the account I must give. I will endeavour to be content with my condition, not coveting what is another man's, neither envying the *prosperity*, nor taking pleasure in the *calamities*, of my neighbour.

And forasmuch as a life of idleness and luxury is hateful to God, I will strive to do my duty in the state of life in which his providence has placed me; not flattering myself that *I do no evil*, when *I do no good* in my generation, lest the sentence upon the unfruitful tree be passed upon me,—*Cut it down, why cumbereth it the ground?*

These duties I will endeavour to perform as a proof of the love and reverence I bear to God, who is so good as to accept of my repentance, and a *sincere*, though *imperfect* obedience. And if, through *weakness*, *temptation*, or *sudden surprize*, I shall be so unhappy as to forget any of these resolutions, and fall into sin, I will, as soon as I perceive it, beg God's pardon, and be more careful for the time to come.

Now, if your conscience can witness for you that you piously purpose to live after this manner, you may safely go to the Lord's table, and the blessing of God will go along with you.

Go no further till you have considered these purposes again; for they are to be the purposes



purposes of your whole life, and of every day of your life. And then address yourself to God, that, through his gracious assistance, they may make the more lasting impression upon your mind.

## THE PRAYER.

Gracious God, who hast given us precepts, and an example to walk by, let the remembrance of them be always seasonably present with me. Give me grace to practise them conscientiously; to reverence my betters, and all that are in authority, and especially such as are ordained to pray for, and to bless us in thy name. Let my love for Thee and for my neighbour keep me from all acts of injustice, or injury, to his body or good name. Let me never wilfully vex or trouble him; never covet what is his, nor envy his prosperity. May I ever be ready to help and comfort all such as are in distress!—Give me grace to be faithful in all things committed to my trust, that I may never pervert truth and justice; never propagate slander, nor raise evil reports, nor ever tempt others to sin.—Give me the spirit of temperance and chastity, and grant that I may never provoke Thee by any instance of uncleanness to shut me out of heaven, where no unclean thing can enter. Give me grace so to order my conversation, that I may encourage others to live as becomes the gospel of Jesus Christ; for whose sake I beg to be heard. *Amen.*

SECT.



## SECTION VI.

*The next thing you are to enquire into is, Whether you have A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST.*

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**N**OW, because so very much depends upon our having such a faith, the Holy Ghost has given us all the arguments, all the assurance, that our hearts can desire. *God so loved the world, that he spared not his own Son, (saith the apostle) but gave him up for us all.<sup>a</sup>* Can there be a greater, a surer pledge of the love of God for his poor creatures? He made him to be sin, (that is, a sin-offering:)—He delivered him to death in our stead. Can we after this doubt of, or distrust, the mercy of God?

Observe the method St. Paul takes to confirm our faith, by giving us the strongest proofs of our acceptance with God. "God," saith he, "commended his love to us, in that  
 " while we were enemies we were reconciled  
 " to him by the death of his son;—much  
 " more, being reconciled, we shall be saved by  
 " his life."<sup>e</sup> What may we not, after this, hope for from God?

In short; Jesus Christ has redeemed us from the curse of the law. *Through him we have peace with God.<sup>f</sup>* This is the only foun-

<sup>a</sup> Rom. viii. 32.

<sup>e</sup> Rom. v. 10.

dation

dation of our faith, our hope, and confidence. He is our sacrifice, our mediator, our advocate; the knowledge of which ought to remove all occasions of despair and fear from the displeasure of God.

Indeed, if we should attempt to go to God without an interest in Christ, we could hope for nothing but to be rejected; but when we go to him, as redeemed by his own Son, and represent to him, as we do in this holy sacrament, what he has done and suffered for us, we approach him as entirely reconciled to us.

But then you must remember, that he gave himself for us, and hath redeemed us from the power of the devil, for this end, *that he may purify unto himself a people consecrated to his service*. Consecrate therefore yourself to Jesus Christ, and with faithful Abraham stagger not at the promises of God, but go to this sacrament with a full assurance of faith that God will pardon your sins, and give you all the graces you shall stand in need of. Only remember, *that this faith itself* is the gift of God, and must be prayed for, for Christ's sake; which you may do after this manner.

#### THE PRAYER.

I beseech thee, O God, by that love which moved thee to give thine own Son for lost mankind, give me a faith in thy promises for his sake, as firm as thy word, on which my

<sup>f</sup> Rom. v. 1.

faith

faith is grounded: And let me never presume upon thy gracious promises without sincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we were redeemed. May the remembrance of my Saviour's love, and of thy great mercy, be ever seasonably present with me, to keep me from despair! And may my faith in thy promises support me in the hour of death!—May my Redeemer be my refuge;—his blood and merits plead for me, that I may have my lot and portion with those whom he hath purchased with his most precious blood! *Amen.*

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## SECTION VII.

*Whether you have a THANKFUL REMEMBRANCE OF CHRIST'S DEATH—is the next Thing you are to enquire into.*

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**N**OW this will also bear some proportion to the sense you have of the evil he has delivered you from, and the blessing he has by his death procured for you.

Consider therefore yourself as a poor, sinful, lost, undone creature, without a Redeemer. Consider what that Redeemer has done for you;—what he did, and what he suffered, when he took upon himself to answer for the sins of men.

Consider



Consider that he was the son of God; that *He had done no wrong, neither was guile found in his mouth*; notwithstanding this, being to answer for sinners, he was treated and punished as a sinner deserves to be: He was despised; set at nought! persecuted and rejected by his own people, whom he came to redeem!

He was betrayed by his own disciple!—falsely accused; unrighteously condemned; unmercifully scourged; had a murderer preferred before him; was crucified as a malefactor; and in the very midst of his torments, was most inhumanly reviled!

Consider the reason of all this. It was not only to satisfy the justice of God for the sins of men, and procure their pardon upon repentance and future obedience; but also to shew mankind what treatment sin, and sinners who have rebelled against their Maker, do deserve; and to teach us, when God orders or permits us sinners to undergo such indignities and afflictions in this our state of trial, that we ought to take our cross patiently as our Redeemer did; and be content, and even pleased, to fulfil the will of God, in following his example in his sufferings in this life, that we may be partakers of his glory in the next.

In the next place, consider the blessing which Jesus Christ hath by his death obtained for us. He hath delivered us from the great power which the devil had over mankind, by  
procuring

procuring us grace to resist and overcome him. He hath prevailed with God to overlook the untowardness of our nature; to pardon our greatest offences, upon our true repentance; and being by his death reconciled to God, we have for his sake free liberty to apply to him, as children to a father, for what we stand in need of.

He has also obtained for us the assistance of an Almighty Spirit, to enable us to know, and to do, what is necessary to fit us for heaven and happiness; and he has prevailed with God, that these shall be our certain portion, if we are not wanting to ourselves. In one word; Jesus Christ has entirely freed us from all fears of what may come hereafter, if it is not purely our own fault. The most unlearned Christian may know what is required of him; the greatest sinner may depend upon pardon, on his repentance; the weakest Christian may rely upon all necessary assistance; and the meanest Christian is sure not to be overlooked.

By all which you may perceive what thanks you owe to God for your great and good Redeemer, and for what he has done and suffered for you; which you will do well to express in some such manner as this:

#### THE PRAYER.

Give me leave, O God, to mention before Thee the death of thy Son, and the infinite blessings I have received thereby: Add this to  
all

all thy favours, I beseech thee, that I may never forget these mercies; never forget to be thankful for them; but that I may preserve the remembrance of them in the manner which he hath ordained. I thank thee, O God, for that word in which thou hast caused these thy mercies, and his example, to be recorded. Make me truly sensible of that love which brought him down from heaven; and how sad our condition was, which required such a sacrifice. May I learn by his patience, humility, self-denial, and resignation, what virtues are most acceptable to thy divine majesty! And may I take him for my Lord and master, and teacher, and example; and dedicate myself to Thee, and to thy service, for his sake. *Amen.*

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## SECTION VIII.

*The last enquiry you are to make is, Whether you are in CHARITY WITH ALL THE WORLD.*

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CONCERNING which, take especial notice, that the two great ends of this ordinance, mentioned in scripture, are; *The first*, To keep up the remembrance of Christ's death, till his coming again; *The second*, To be a solemn token of our communion with  
Jesus



Jesus Christ, and of our union and charity with all his family.

To this end he has ordained, that as all Christians, high and low, rich and poor, shall make up one body, of which he is the head, and one family of which he is the master: so they should all eat at one table, of one bread, as a sign of that love, and peace, and friendship, and readiness to help one another, as occasion shall require, and as members of the same body will naturally do.

And indeed your acceptance with God will very much depend upon your hearty good-will for every Christian, and for all mankind.

Therefore you must take especial care lest there be any person with whom you are not at peace; whom you cannot forgive, and pray for, and do him all the good that can in reason be expected from you: That you be disposed to make satisfaction to any person that has been injured by you, or who may have taken just offence at your words or actions; this being a duty which Jesus Christ himself has commanded, Matth. v. 23; and that you be ready to forgive every person who may have injured you, as you expect forgiveness of God: Remembering the dreadful sentence mentioned in Matth. xviii. "Thou wicked servant, I forgave thee all thy debt: shouldst thou not have had compassion on thy fellow-servant, even as I had pity on thee?" And

“And the Lord was wroth, and delivered him  
“to the tormentors.”

And lastly, you are to take care, that you love, *not in word only, but in deed and in truth*; that is, that you do good, as well as give good words; and relieve Jesus Christ in his poor members.

And believe it for a certain truth, that a charitable and forgiving temper is not near so beneficial to any body as to him that hath it; *it being more blessed to give than to receive*; and to forgive, than to insist upon satisfaction for injuries and wrongs done to us.\*

This being so necessary a grace, you will not fail to beg of God most earnestly to vouchsafe it to you.

#### THE PRAYER.

*This is my commandment, that ye love one another, as I have loved you.—*

Hear, O my soul, what thy Saviour has commanded thee;—He who loved us, and gave himself an offering and a sacrifice to God for us.

May this thy love, O Jesus, be the motive and pattern of my love and charity for all mankind!—Where this hath not been my practice, I implore thy gracious pardon; and beseech thee to fortify my soul against all the suggestions of Satan, or my corrupt nature

\* Acts xx. 35.

and

and blind passions,—that I may always be prepared to go to thine altar with the same charitable dispositions with which I desire and hope to die.

Thou, O Jesus, madest thine enemies thy friends, by laying down thy life for them. Be thou my advocate with God for grace to follow thy heavenly charity and example, that *I may overcome evil with good*; that I, and all the members of thy family, may love as brethren; and that we may always meet at thy table as sincere friends, and part with true love and affection, as becomes thy disciples. *Amen.*

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#### SECTION IX.

*General Observations, pertinent to the Subject of the foregoing Sections.*

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**B**Y this time you see the reason of this institution; the necessity, as well as the invaluable blessing, of observing it religiously; and the manner of preparing yourself for it, as often as you shall have an opportunity.

And remember, that the oftener you look into the state of your soul, in order to go to this ordinance, the less trouble you will have to



to make your peace with God when you come to die ; and the less danger you will be in, of falling into a state of sin and security, which has been the ruin of an infinite number of souls.

Besides this, you will have the greatest comfort of life, when you perceive that you are still growing in grace, and tending to that perfection which must fit you for heaven.

On the other hand, if you turn your back upon this ordinance, it must be because you will not be at the pains to understand your duty, your interest, and your danger.

You have not considered, that there is no pardon, no grace, no salvation, to be hoped for, but by pleading with God what his Son hath done, and suffered, and merited for us, and in the manner he has ordained.

And if you will consult your own conscience, it will tell you, that some of these following are the true, though most wretched causes of your contempt of this command of your Saviour's : either you live in some known sin, or ungodly way of life, which you cannot resolve to forsake ; or you are not willing to renew your vows made in baptism ; or, which is generally the case, you have no real concern for your soul ; only you delude yourself with some faint purposes and hopes, that some time or other you will become a new man.

In

In the mean time you are guilty of a sin too like the *denying the Lord that bought you*. You bring an evil report upon an ordinance of Christ, as if it were not worth observing: you harden wicked people in their infidelity, and neglect of their salvation, by calling yourself a Christian, and living like an heathen, in the contempt of one of the greatest means of salvation. You live in a state, in which all your prayers, whether publick or private, whether for yourself or for others, will be rejected.

In short; you provoke God every day more and more to withdraw his grace, to leave you to your own corrupt way of living, till you have filled up the measure of your sins, and prepared for yourself a sentence not to be heard without trembling: *I tell you that none of these men that were bidden shall taste of my supper*,—the marriage-supper of the Lamb in heaven.

How great then must the sin of those be, who neglect to administer, and of those who turn their backs upon this ordinance, upon which our salvation depends! *It being the blood of Christ which must cleanse us from all sin.*<sup>a</sup>

*Observations on receiving the Holy Sacrament  
worthily or unworthily.*

After all, this is not to encourage any person to go to the Lord's Supper without a *Wedding Garment*,

<sup>a</sup> 1 John i. 7.



*Garment*, without a due regard to the duty. For a man may go so unworthily, as to receive judgment instead of a blessing.

For example :—Such as live in any known sin unrepented of; such as are not sincerely resolved to live and be governed by the known laws of the gospel; such as live at variance with their neighbours, without being willing to be reconciled; such as have done wrong, and will not make satisfaction, as they are able; lastly, such as go out of mere custom, without considering the end or benefit of the ordinance; and return to their usual sinful liberties as soon as the service is over.

All such ought to know, that they went unworthily. And if they have any true concern for their souls, they will consider better, and lay themselves under stricter obligations before they go again to the Lord's Supper.

But then let them not, at the peril of their souls, deal deceitfully, and make this a pretence of neglecting to go to this ordinance for the future; lest they provoke God to leave them to themselves, which is one of the greatest judgments that can befall them.

On the other hand, let not any well-meaning Christians be discouraged with fears of having gone unworthily to the Lord's Supper; and so forbear, because they do not find all the benefit and change wrought in them which they hoped for; but let them consider, that a  
state



state of holiness and perfection is not to be expected at once, but by degrees, and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us:—

A good Christian not being one who has no inclination to sin, but one who, through the grace of God, immediately checks and suffers not such inclination to grow into evil habits.

God, who knows our infirmities, will accept our sincere endeavours, though attended with imperfections and backslidings, provided we condemn ourselves for them, and strive to amend.

And let us remember for our comfort, that Jesus Christ himself pronounced all his disciples (the traitor excepted) to be clean, that is, qualified to receive this sacrament, which he was going to administer to them, although he knew them to be subject to very great failings and infirmities; which soon appeared, when they all forsook him, contrary to their solemn promises. But this they repented of, and were forgiven by their compassionate Redeemer.

*If, therefore, you love God and your Neighbour, though not so fervently as you could wish; if you have a real desire of being better than at present you find yourself to be; if the fruits of the Holy Spirit, though in a very low degree, do appear in your life; lastly,*

lastly, if you do daily pray for God's grace, that you may, in his good time, be what he would have you to be, and do not live in any known sin; by no means forbear to go to this ordinance, as often as you have an opportunity; and depend upon God's blessing, and an increase of his graces.

## THE PRAYER.

Grant, O God, that I may never draw down thy judgments upon myself, either by turning my back upon this ordinance, or by going to it without thought, and unworthily. May thy mercy pardon what is past, and give me grace for the time to come, to consecrate my life to thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing thy favour and my own salvation! And, if it be thy will, grant that I may always find such comfort and benefit in this ordinance, as may encourage me to observe it with joy unto my life's end.

Give me leave to recommend to thine infinite mercy the miserable condition of all such as neglect so great means of grace and salvation. Awaken all Christian people into a sense of this duty: Open their eyes and correct their mistakes, that they may be convinced that this is the only means of making their peace with Thee, and of rendering their persons and their prayers acceptable to thy divine Majesty, through Jesus Christ our Lord. *Amen.*

## SECTION X.

*MEDITATIONS on several TEXTS of SCRIPTURE,  
proper to be used a little before receiving.*

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EVERY well-disposed Christian, after he has thus far prepared himself for this sacrament, will endeavour to keep the thoughts of his duty, and the blessing he hopes for, warm in his heart until the time of receiving.

Some of the following Scriptures, and Meditations upon them, may, through God's grace, answer that end; nor will they take up too much time, because some or more of them, as occasion offers, may be devoutly used in the midst of business.

And this method of devotion is here proposed, to lead Christians to make proper reflections upon other parts of Scripture which they read or hear.

Rev. iii. 17. *Thou sayest I am rich, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*

This is the sad condition to which, as sinners, we are subject; and it is thy mercy, O God, that any of us are sensible of it. Preserve me, I beseech Thee, from that blindness which would hinder me from seeing my own misery;



misery; and from that pride which would keep me from acknowledging it before Thee, who alone canst help me. O give me a true sense of the maladies I labour under, and keep me, for thy mercies' sake, and for the sake of Jesus my Redeemer.

*Pfalm li. 17. The sacrifice of God is a broken spirit; a broken and contrite heart God will not despise.*

But most unfit is mine to be to God presented, until I have obtained his pardon for the many sins by which it has been defiled.

*Jer. iii. 12, 13. I am merciful, saith the Lord; and I will not keep anger for ever: only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*

I do acknowledge my sin unto Thee, O God; and mine iniquities will I not hide: I do therefore implore thy pardon, and plead thy gracious promise, with full purpose of heart never again to return to folly.

*Jer. xvii. 9. The heart is deceitful, and desperately wicked: Who can know it?*

I cannot indeed answer for my own heart; but there is nothing, O Lord, impossible with Thee:—In Thee I do put my trust; let me never be put to confusion:—Keep it ever in my heart what an *evil thing and bitter* it will be to forsake the Lord.

I John iii. 8. *He that committeth sin, (who abandons himself to live in known sin) is of the devil,—is under his power and government.*

Preserve me, gracious God, from so fatal a blindness, to choose Satan for my lord and governor, instead of thy blessed Son, who laid down his life to redeem us from the dreadful tyranny of the devil.

I John ii. 25. *This is the promise that he hath promised us, even eternal life.*

How infinitely good is God, to give us so great encouragement to save ourselves from ruin!—Give me, I beseech Thee, a firm faith in this promise, that no fears may terrify me, no pleasures may corrupt my heart, no difficulties may discourage me from serving Thee.

Matth. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

O my Saviour! who pleasedst not thyself, but tookest upon thee the form of a servant; let me not profess to follow thee, without endeavouring to follow the blessed steps of thy most holy life; thy patience, meekness, and humility; thy great disregard for the world, its pleasures, profits, and all its idols; thy sensible concern for the miseries of men; thy unweariedness in doing good; thy constancy in prayer, and resignation to the will of thy Father. Let me part with any thing, as dear

as

a right hand or a right eye, rather than not follow Thee.

Matth. vi. 24. *No man can serve two masters;—Ye cannot serve God and mammon.*

May I never set up any rival, O God, with Thee, in the possession of my heart! May I never attempt to reconcile thy service with that world which is enmity with thee! Give me, I beseech Thee, the eyes of faith, that I may see the world, what in truth it is; the danger of its riches, the folly of its pleasures, the multitude of its snares, the power of its temptations, its deadly poison, and certain danger of drawing my heart from the love of Thee.

Matth. xxii. 37, 39. *Thou shalt love the LORD thy God with all thy heart, and thy neighbour as thyself.*

O that the love of God may be the commanding principle of my soul; and that I may have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments: That my love to my neighbour may be such as God has commanded; that I may give and forgive, and love, as becomes a disciple of Jesus Christ!

1 John iii. 14. *We know that we have passed from death unto life, because we love the brethren.*

What it is to love my neighbour as myself, Thou, O Lord, hast taught me in thy holy word:



word:—Never to wrong or deceive him;—never to grieve him, or without a cause to create him trouble;—never to treat him with contempt and scorn;—never to be pleased with his misfortunes and faults; but to rejoice in his happiness, and help him in his wants. Give me, O Lord, this proof of my having passed from death unto life.

Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us:—That is, he was treated as one under the curse of the law.*<sup>1</sup>

Blessed God! How great was our misery, how great was thy mercy, when nothing could save us from ruin, but the death of thy Son! I see by this, how hateful sin is to Thee. Make it so to me, I beseech Thee. May I never flatter myself that thy mercy will spare me if I continue in sin, when Thou sparedst not thine own Son, when he put himself in the place of sinners! May I never provoke thy justice; may I never forget thy mercies, and what thy Son has done for me.

Tit. ii. 14. *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Blessed be God, that I am united to this people by *baptism*! Grant that I may never disgrace Thee, or my Christian profession, by an ungodly life. O Thou, who hast redeemed us from sin and death, cause me to understand,

to

<sup>1</sup> Deut. xxi. 23.

to value, and ever remember thy great love, and to shew that I do so, by a life consecrated to thy service.

2 Tim. ii. 12. *If we deny him, he will also deny us.*

How many deny Thee, O Jesus, without thought, and without dread! Do they know what they do, who lightly turn their backs upon this ordinance; who make a mock of sin, which cost thee thy life; who are ashamed of thee, and of thy gospel, out of regard to men, who by their unchristian lives do renounce thy service?—Do they consider what it is to be denied by thee? That it is to have no interest in thy death, thy merits, and mediation! Gracious God! deliver me from this dreadful sin and judgment.

Matth. xxvi. 35. *Peter said, Though I should die with thee, yet will I not deny thee.*

Preserve me, gracious Lord, from a presumptuous opinion, and dependance on my own strength, without the aids of thy grace: Let me see, in this sad instance, my weakness without thy assistance, and my ruin without thy help.

Luke xxii. 61, 62. *And the Lord turned, and looked upon Peter; and Peter remembered the words of Christ; and went out, and wept bitterly.*

O Jesus, look upon me with the same eye of compassion, whenever I shall do am. fs, that  
I may

I may see my fault, and forthwith return to my duty: Let this instance of thy mercy be our comfort, since so great and repeated a crime did not exclude *this penitent* from thy mercy; but let not this make us fearless of offending Thee, lest we never repent.

Luke xxii. 3, 4, 5. *Then entered Satan into Judas, and he communed with the chief priests, how he might betray him unto them:—And they covenanted to give him money, &c.*

If I should provoke Thee, O God, by resisting thy Holy Spirit, to leave me to my own natural corruption, and to the power of Satan, I see in this wretched man what wickedness I am capable of. Lord God, abandon me not to my own choices. Shut my heart against that covetousness which was the root of so great a sin. *Keep me from presumptuous sins, lest they get the dominion over me; and secure me under the conduct of thy holy Spirit, for Jesus Christ's sake.*

Deut. xvi. 16, 17. *Thou shalt not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given Thee.*

Shall I appear before Thee, O God, worse than a Jew? Can I give any thing to thy poor, but what I have received from Thee? How can I say that I love Thee much, if I give sparingly to them, whom Thou hast appointed in thy place to receive our alms? Give  
me



me an heart, O God, to give according to thy blessing upon me, and as I expect thy blessing upon myself and substance.

1 Pet. iv. 10. *As every man hath received the gift, even so minister the same one to another, as good stewards.*

O God, who hast taught us, that we are all but thy stewards, keep me, I beseech Thee from that great injustice of defrauding thy poor of their right: Give me grace to moderate all my vain desires and expences, that I may have to give to them that need; and that the measure of thy blessings to me may be the measure of my charity to others.

1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Enable me, O Lord, so to examine, and to judge myself, before I go to this holy sacrament, that I may not be condemned by Thee, when Thou comest to judge the world in righteousness. And pardon, O Lord, the many times in my life past that I have gone to this ordinance without that care and devotion required of all worthy communicants, for thy mercy's sake. *Amen.*

*INTRODUCTION to the ORDER for ADMINIS-  
TRATION of the LORD'S SUPPER.*

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THAT you may profit by the following assistance, be advised to read the *Communion-Service*, with the *directions* and *meditations*, some time before you go to the sacrament, that you may attend to every part of the publick service without distraction.

Whenever you have time for your private devotions, let them be so secret that nobody may be disturbed by you.

And if, instead of repeating the prayers, and other parts of the service, after the minister, as the manner of too many is, to the disturbance of such as are near them; if, instead of doing so, you would secretly say AMEN, at the end of every petition, you will find this the very best way to keep your mind intent upon your devotions.

If any person who is ordained to administer this sacrament shall think fit to cast his eye upon this book, I would beseech him to consider seriously how many communicants there are who have no ordinary way of coming to the knowledge of this great duty, or other help to their devotion, besides what  
the

the church has provided for them in this office: That therefore, in compassion to such, this service ought to be performed with the greatest deliberation, as well as devotion, that the unlearned, who are generally the greatest number, may be edified, as well as instructed.

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The ORDER for ADMINISTRATION  
OF THE  
LORD's SUPPER.

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With fuitable Directions, Observations, and Devotions.

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FIRST RUBRICK.

OBSERVATIONS.

*SO many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least some time the day before.*

IT is with great reason that the Church has given this order: therefore do not neglect it. You will have the comfort of knowing, either that your pastor hath nothing to say against you, or if he has, you will have the benefit of his advice; and a good blessing will attend your obedience to the Church's orders.

SECOND RUBRICK.

*And if any of those be an open and notorious evil liver, or have done any wrong to his neighbour by word or deed, so that the congregation be thereby offended, the Curate, having knowledge thereof, shall call him, and advertise him, that in anywise he presume not to come to the Lord's Table, until he hath openly declared him-*

If you are conscious to yourself (though your pastor should not know it) that your life has been such as hath given offence or scandal to your Christian profession, do not go to the sacrament, until you have given some plain proof of your repentance and purpose of leading a new life. But then, as you hope for God's grace and mercy, do not put off the doing of this one moment, lest you provoke God to leave you to yourself; for then you never will repent.

*self*

## RUBRICK.

## OBSERVATIONS.

*self, to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

## THIRD RUBRICK.

*The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled.*

*And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity,*  
*but*

The Lord's Supper being a Sacrament and Token of reconciliation and friendship with God and man; such as will not forgive the injuries they have received, nor make satisfaction for the injuries they have done to others, must not presume to go to the Lord's Table, lest they receive a curse instead of a blessing.

But then such would do well to consider, that while they are under these bad dispositions, they are at enmity with God as well as with their neighbour; and therefore are not qualified even to ask, much less to hope for, any favour from him:—There being *no mercy for him* who will not *show mercy* to his neighbour:—This being an express condition of our peace with God. Matth. vi. 15.

And



## RUBRICK.

*but remain still in his forwardness and malice; the minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate; provided that every minister so repelling any, as is specified in this or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest; and the Ordinary shall proceed against the offending person according to the Canon.*

## FOURTH RUBRICK.

*The Table at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where morning and evening prayers are appointed to be said; and the priest, standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following, the people kneeling.*

## OBSERVATIONS.

And we should always remember, that "he that loveth not his brother abideth in death." 1 John iii. 14.

It is God who saith this: And dare we delay to be at peace with our neighbour even one day if we can help it?

It may so happen, that you did not know that the Sacrament was to be administered, until you saw the Communion Table covered: However, if you have been a constant communicant before, do not turn your back upon the Holy Ordinance; but say in your heart—I will most gladly close with this blessed occasion of remembering the death of my Redeemer.

*When*

*When the Minister begins, lay aside all other books, and attend to the Service of the Church, than which there never was provided a better Help to Devotion.*

**O**UR<sup>k</sup> Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

## THE COLLECT.

## OBSERVATIONS.

**A**Lmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy Holy Name, thro' Christ our Lord. *Amen.*

Because the love of God will make all his commands easy, and to be obeyed with cheerfulness; we therefore beg of him to purify our hearts by Faith, that we may love and fear him, and keep his commandments, upon which all our happiness depends.

<sup>k</sup> The Lord's Prayer should always be said with the greatest deliberation and devotion: And especially at this time, when we beg of God the Bread which must nourish us unto life eternal, and all the graces necessary to obtain that invaluable blessing.

*Then*

## RUBRICK.

## OBSERVATIONS.

¶ *Then shall the priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS;<sup>1</sup> and the People, still kneeling, shall after, every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth :*

We see with what great judgment these commandments were appointed to be read in this service, since by the law is the knowledge of sin: And when we are convinced in our own conscience that we have not kept a law which is holy, just, and good, we shall then see the NEED and the BLESSING of a REDEEMER; and how earnestly we ought to beg God, for his sake,—*to have mercy upon us; and to incline our hearts to keep these laws.*

## OBSERVATIONS AND DIRECTIONS.

THAT you may obey the following COMMANDS of God with cheerfulness, you ought to be firmly persuaded,—That God, who standeth in no need of our obedience and service, hath given us these laws merely for our own good, to restrain the disorders we are subject to, and to hinder us from ruining ourselves.

Consider these Commands in this view, and as they are the effect of the great love of God for his poor creatures; or else you will look upon them as a burthen, and obey them with an unwilling mind.

<sup>1</sup> When it is considered how many people there are, who have no other way of coming to the knowledge of their duty, it will appear with what great reason the Priest is required to read these *Commands of God distinctly*, and how religiously this Rubrick ought to be observed.



Prepare therefore to hear them with an attention and reverence suitable to Him whose commands they are; and then you will be more sensible what a blessing it is, that Jesus Christ hath by his death delivered us from the curse and punishment due to those that break them; having prevailed with God to accept of our repentance, and to enable us by his grace to observe them better for the time to come.

## COMMUNION.

## OBSERVATIONS.

*Minister.*

**G**OD spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.<sup>m</sup>

*People.—Lord, have mercy upon us, and incline our hearts to keep this law.*

*Minist.—Thou shalt not make to thyself any graven*

WHEN you consider how apt every man is to have his idol, —something which he admires, or loves, or fears, or trusts in, or adores, more than the God who made and redeemed him, you will see the reason and the necessity of this command; and will most heartily beg of God to keep you from such idolatry, and that you may love him with all your heart, and above all things.

The proneness of all nations to the vile idolatry of making and worshipping images, and

<sup>m</sup> The Law of Nature and Right Reason, being the Law of Man in the state of Innocence, would still have been a sufficient guide, had it not been much obscured, and almost blotted out, and rendered ineffectual, by the transgression of our first parents, and the wickedness of their posterity. It was then that God republished these Laws by Moses in writing; to awaken men, and to be a standing witness against all such as would not consult their own consciences, and the law written in their hearts.

## COMMUNION.

graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minist.—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

## OBSERVATIONS.

and the creatures they represent, shews the absolute necessity of the authority of God, to prevent so great a sin, and contempt of the Divine Majesty; and the judgments that would follow.

At the same time, God has given us the greatest encouragement to obey this, and all his commands; assuring us, that both we and our children's children shall reap the blessing of our obedience.

Happy is it for the world, that men are restrained (as far as a command, and the fear of God and his judgments, will restrain them) from profaning his name to idle and wicked purposes. Were it not for this, all reverence for oaths, and for God himself, would be lost among men.

When

## COMMUNION.

## OBSERVATIONS.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister.—Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

People.—*Lord, have mercy upon us, &c.*

When we consider how backward we are to learn our duty, how apt to forget it, and unwilling to put it in practice, we cannot but acknowledge the necessity and kindness of this command; which obliges every man, who loves and fears God, to keep one day in seven holy to the Lord; in order to preserve the knowledge of the true God, and his glorious perfections, and of our creation and redemption, that we may fear, and love, and adore him as we ought to do.—The neglect of this duty, commanded from the beginning, having, in all probability, been the occasion of the deplorable state of ignorance and idolatry in the heathen world; as it has been of very remarkable judgments upon many of those among Christians, that have profaned this day.

And indeed to profane the Lord's Day is, in a manner, to deny the God that made us and the world.



## COMMUNION.

## OBSERVATIONS.

*Minister.*—Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

*People.*—*Lord, have mercy upon us, and incline our hearts to keep this law.*

*Minist.*—Thou shalt do no murder.

*People.*—*Lord, have mercy upon us, and incline our hearts to keep this law.*

*Minist.*—Thou shalt not commit adultery.

*People.*—*Lord, have mercy upon us, and incline our hearts to keep this law.*

*Minist.*—Thou shalt not steal.

*People.*

The infinite mischiefs occasioned by undutiful children, by rebellious subjects, by unfaithful servants, and by the little regard had to those that watch for our souls, shew the great goodness of God; who, in order to prevent those evils, hath given this command, with a promise of an especial blessing to such as obey it.

Men must be abandoned to all inhumanity, who do not acknowledge the great mercy of God, in forbidding us, upon pain of his displeasure, to shorten our own, or other men's lives, by violence, intemperance, or by such evil usage, as may make their lives miserable, and a burthen to them.

If the sins of *whoredom, impurity, and uncleanness*, and that *luxury, drunkenness, and sloth*, which lead to them, had not been forbidden by God himself, the world would have set light by them; and as bad as it was, would have been much more wicked.

Every one, whose *rights and properties* have been invaded by *violence, or fraud, or injustice, or thievery*, do easily see the *reason, and goodness, and necessity* of

## COMMUNION.

## OBSERVATIONS.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

of this law of God; and therefore ought to pray most earnestly that it may be religiously observed by themselves and others.

Minist.—Thou shalt not bear false witness against thy neighbour.

Evil-disposed people being capable of doing the greatest mischief to the *estates, reputations, and lives* of their neighbours, by false *oaths*, and lying *stories*, God hath most mercifully consulted the good of mankind, by a law forbidding them, at their peril, to ruin themselves and others by such wicked ways.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Minist.—Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

The *wisdom* of God, and his *goodness* to us, appears in this command:—Laying a restraint upon the very evil *desires* of our hearts, because this is the *source* and *spring* of all manner of wickedness.

By this law he shews us, that all our *thoughts* are known to, and will be *judged* by him at the great day.

People.—*Lord, have mercy upon us, and write all these thy laws in our hearts we beseech Thee.*

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[Whoever considers the sad effects of men's disobedience to these laws, in the lives of idolaters, common swearers, profaners of the Lord's day, undutiful

undutiful children, rebellious subjects, murderers of men's lives and reputations, whoremongers, thieves, perjured witnesses, and covetous persons, and the judgments that attend them, will have reason to bless God, who has given us rules to live by; and will most earnestly beg him to write and keep them in his own, and all men's hearts.]

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¶ *Then shall follow one of these two Collects for the King,<sup>n</sup> the Priest standing as before, and saying,*

Let us pray.

**A**LMIGHTY God, whose kingdom is everlasting, and power infinite; have mercy upon the whole church; and so rule the heart of thy chosen servant GEORGE, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in Thee, and for Thee, according to thy blessed word and ordinance, through Jesus Christ our Lord; who, with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

<sup>n</sup> So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for Kings, and for all that are in authority; for *Them* first, that remembering they are in the place of God, they may endeavour to promote *his* glory whom they represent, defend the persons and rights of men, and punish evil-doers according to the tenor of these laws; and secondly, for *Ourselves*, that we may obey our governors out of a principle of conscience, and in obedience to God.

*Or,*



Or,

**A**Lmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to thy godly wisdom; we humbly beseech Thee so to dispose and govern the heart of GEORGE thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the priest shall read the Epistle. Then shall be read the Gospel, the people all standing up. And the Gospel ended, shall be sung or said, the Creed following, the people still standing:*

**I**BELIEVE in one God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father,  
by

by whom all things were made: who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the *Virgin* MARY; and was made man; and was crucified also for us under PONTIUS PILATE: he suffered, and was buried, and the third day he rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right-hand of the Father; and he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

---

*Now you will have time to say secretly,*

Lord, increase my Faith:—Grant that I may die in this Faith, and in the Communion of thy Holy Church; and be united to Thee, and to all thy members, by a Faith and Charity that shall never end.

¶ *Then*

## RUBRICK.

## OBSERVATIONS.

¶ *Then the Curate shall declare unto the people what holidays, or fasting days, are in the week following to be observed.*

The church having taken care that her clergy shall do their duty, in giving notice of such holidays, &c. as are to be observed; every good Christian will endeavour to observe them, not as is the manner of thoughtless people, in idleness and intemperance, but in going to church, and praising God for his mercies vouchsafed us in Jesus Christ, and for his holy Apostles, by whose labours we were brought from the power of Satan unto God.

*Then shall follow the Sermon, &c.*

If you hear the Sermon with a religious attention, you will be much better disposed to receive the sacrament worthily.

*A Prayer used by the pious Author, before receiving and administering the Sacrament.*

**G**IVE me grace, O merciful God, now I am going to thine Altar, that I may in some measure answer the work appointed me, in offering a sacrifice unto Thee, in order to communicate the Bread of Life to thy people.

O that I may never obstruct thy graces by any unworthiness, for thy Son Jesus Christ's sake.

Keep from my heart and mind, O God, all vain and worldly thoughts. Bless my devotions, increase my faith, pardon my infirmities, and make me an acceptable guest at thine Altar.

¶ *Then*



## RUBRICK.

## OBSERVATIONS.

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion:—*

*Now say secretly:—*I will give as I am able, according to the blessing of the Lord my God, which he hath given me.—And when you give your *alms*, say, Lord, pardon all my vain expences, and accept of this testimony of my gratitude, for what I have received from Thee.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matth. v. 16.

O heavenly Father, give us all grace, that we may honour Thee, both in our *lives* and by our *alms*, and that Thou mayst be glorified by those that receive them.

Lay not up for yourselves treasures upon earth, where rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither rust nor moth doth corrupt, and where thieves do not break thro' nor steal. Matth. vi. 19, 20.

Magnify the power of thy grace, O God, upon us, in freeing our souls from the *love of riches*,—That we may have the greatest part of *our treasure in heaven*; and that *our hearts may be there also*.

What-

May

## COMMUNION.

Whatsoever ye would  
that men should do to  
you, do ye even so to  
them; for this is the  
Law and the Prophets.  
Matth. vii. 12.

Not every one that  
faith unto me, Lord,  
Lord, shall enter into  
the kingdom of hea-  
ven; but he that doeth  
the will of my Father  
which is in heaven.  
Matth. vii. 21.

*Zaccheus* stood forth,  
and said unto the Lord,  
Behold, Lord, the half  
of my goods I give to  
the poor; and if I have  
done any wrong to any  
man, I restore four-  
fold. Luke xix. 8.

Who goeth a war-  
fare at any time of his  
own cost? Who plant-  
eth a vineyard, and  
eateth not of the fruit  
thereof? Or who feed-  
eth a flock, and eateth

## OBSERVATIONS.

May this rule of eternal justice  
be ever present with us, that nei-  
ther *self-love*, nor *interest*, may  
lead us to transgress it.

Grant, O God, that we may  
never build our hopes of salva-  
tion upon an *outward* profession  
only, without a life of *holiness*  
and *good works*.

If thou, O God, givest me  
ability, give me an heart to be  
both just and charitable, that  
Thou mayest say unto me, as  
Thou didst unto this *publican*,  
*Salvation is come to thy house*.

Shall the *soldier*, the *husband-  
man*, and *shepherd*, all have their  
wages, and thy *ministers* only, O  
Jesus, be grudged theirs? God  
forbid! Vouchsafe unto me, and  
to all Christians, a better mind,  
I beseech Thee.

COMMUNION.

OBSERVATIONS.

not of the milk of the flock? 1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things? 1 Cor. ix. 11.

May the good Spirit of God bless the heavenly *seed* sown by his ministers, that both *they* and *we* may reap the fruit of their labour.

Do ye not know, that they who minister about holy things, live of the sacrifice? And they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. ix. 13, 14.

Since Thou, O *Jesus*, hast ordained this, far be it from me to *envy*, or to *deprive* thy servants of the right which Thou hast given them.

He that soweth little, shall reap little; and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly,

It will be our own fault if we reap not a plentiful crop.

“ Let us proportion our alms  
“ to our ability, lest we provoke  
“ God to proportion his blessings to our alms.”

*Bishop Beveridge.*

There



## COMMUNION.

## OBSERVATIONS.

ly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. vi. 6, 7.

There is nothing, O God, which we can give to thy ministers, equal to the blessings which we receive from them, who minister unto us the means of grace and salvation.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. Gal. vi. 10.

Blessed be God, that I have yet time! Lord give me an heart to do good, *before the night cometh, when no man can work.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi. 6, 7.

Give me, O God, a *pious* and a *contented* mind; and for the rest, *thy will be done.*

Charge

Bless

## COMMUNION.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have shewed for his name's sake, who have ministered unto the faints, and yet do minister. Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Who so hath this world's good, and seeth his brother have need, and

## OBSERVATIONS.

Bless God, ye that have riches, if he has given you *grace* and *power* to give them with a liberal hand and cheerful heart, without which they will be the occasion of certain ruin.

My God, we have nothing but what is Thine; and yet Thou makest thyself a *debtor* to us, for what we give to thy *poor*, and to thy ministers.—How great is this goodness!

May our prayers and our alms go up before Thee, O God! And graciously accept them for Jesus Christ's sake.

Thou, O God, canst support all thy *poor* without any assistance; but it is by *them* that Thou triest our faith, and our love for Thee.

## COMMUNION.

## OBSERVATIONS.

and shutteth up his  
compassion from him,  
how dwelleth the love  
of God in him? 1  
John iii. 17.

Give alms of thy  
goods, and never turn  
thy face from any poor  
man; and then the face  
of the Lord shall not  
be turned away from  
Thee. Tob. iv. 7.

Give me, O Lord, a true com-  
passion for the miseries of others,  
that Thou mayest have compas-  
sion on me, *at the great day.*

Be merciful after thy  
power. If thou hast  
much, give plenteous-  
ly: if thou hast little,  
do thy diligence gladly  
to give of that little;  
for so gatherest thou  
thyself a good reward  
in the day of necessity.  
Tob. iv. 8, 9.

I thank, Thee, O God, that  
Thou judgest not by the great-  
ness of the *gift*, but by the *heart*,  
and the ability of the giver; and  
wilt reward accordingly.

He that hath pity  
upon the poor, lendeth  
unto the Lord: And  
look what he layeth  
out it shall be paid him  
again. Prov. xix. 17.

To thy account, O God, I  
place my charity to the poor  
Thou sendest unto me; and I  
know that I shall be no loser.

Blessed

Keep



## COMMUNION.

Blessed be the man  
that provideth for the  
sick and needy: The  
Lord shall deliver him  
in the time of trouble.  
Psalm xii. 1.

## OBSERVATIONS.

Keep me, O God, from all  
idle and vain expences, that I  
may *always* have to give to him  
that needeth. At the *hour of*  
*death*, and *in the day of judg-*  
*ment*, good Lord, deliver me.

## RUBRICK.

*Whilst these sentences are  
in reading, the Deacons,  
Churchwardens, or other fit  
persons appointed for that  
purpose, shall receive the  
alms for the poor, and other  
devotions of the people, in a  
decent bason, to be provided  
by the parish for that pur-  
pose; and reverently bring  
it to the Priest, who shall  
humbly present and place it  
upon the holy Table.*

You will now have the com-  
fort of seeing your *alms* presented  
unto God by his Minister, in  
order to bring down his blessing  
upon yourself, and upon the rest  
of your substance and labours,  
according as you have been a  
*niggardly*, or a *cheerful* giver.

*And when there is a  
Communion,\* the Priest shall  
then place upon the Table  
so much Bread and Wine  
as he shall think sufficient;  
after which done, the Priest  
shall say,*

The Priest now, and not till  
this time, placeth the *Bread* and  
*Wine* upon the Lord's Table, in  
the sight of the Communicants,  
as a *publick acknowledgment* that  
our *lives*, and whatever is neces-  
sary for their preservation, are  
owing to the gift of God.

\* If this Rubrick be not strictly observed, as in many places it is not,  
the intent of the Church is defeated, and a very instructive circum-  
stance is omitted.

## COMMUNION.

## OBSERVATION.

Let us pray for the whole state of Christ's church militant here on earth.

We are now going to exercise another and most extensive branch of Christian charity towards the whole church of Christ; which you should seriously attend to, that you may add (secretly) *Amen* to every petition.

**A**LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech Thee most mercifully [*\* to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the Spirit of Truth, Unity, and Concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant **GEORGE** our King, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all

*\* If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left out unsaid.*

all Bishops and Curates, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer the holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present, that with meek heart, and due reverence, they may hear and receive thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

## RUBRICK.

¶ *When the Minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some holiday immediately preceding) after the Sermon or Homily ended, he shall read this exhortation following:*

## OBSERVATIONS.

If you seriously attend to the following exhortations or warnings, you will learn what you ought to do, in order to be a worthy Communicant.

And you would do well to read them over again, when you return home, that you may fix them in your memory, and that they may be a *standing rule* to go by through your whole life.



## COMMUNION.

## OBSERVATIONS.

**D**EARLY' beloved,  
 on ———day next,  
 I purpose, thro' God's  
 assistance, to adminis-  
 ter, to all such as shall  
 be religiously and de-  
 voutly disposed, the  
 most comfortable Sa-  
 crament of the Body  
 and Blood of Christ,  
 to be by them received  
 in remembrance of his  
 meritorious Cross and  
 Passion, whereby alone  
 we obtain remission of  
 our sins, and are made  
 partakers of the king-  
 dom of heaven: where-  
 fore it is our duty to  
 render most humble  
 and hearty thanks to  
 Almighty God our  
 heavenly Father, for  
 that he hath given his  
 Son our Saviour Jesus  
 Christ,

Believe it for a certain truth,  
 that such as are not religiously  
 disposed to go to this ordinance,  
 are unqualified to *ask* or *receive*  
 any *blessing* or *favour* from God.

That therefore you may lay  
 hold on every occasion offered  
 you—consider seriously what you  
 are called to:

*First*, To *obey* an express  
 command of Jesus Christ, by  
 whom alone you can hope for  
 salvation.

*2dly*. To testify to the world,  
 that you *belong to him*; and to  
 join with his *family*, in order to  
 recount and acknowledge the  
 most inestimable blessing, which  
 he hath purchased for his church.

And *3dly*, To devote yourself  
 to him, and to his service, who  
 is continually interceding for all  
 such as go unto God by him.

And very many will be the  
 benefits of embracing every oc-  
 casion that is offered you.—

When it is considered how many poor Christians there are, who  
 have little or no other means of coming to the knowledge of this  
 Ordinance, and the manner of preparing themselves for it, but by  
 what they learn from hearing these Exhortations, every Pastor will  
 think himself obliged in conscience, and as he values the edification  
 of his flock, to read these Exhortations with the greatest deliber-  
 ation, and with an affection that shall even force the attention of his  
 hearers.

## COMMUNION.

## OBSERVATIONS.

Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament: which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is, to exhort you, in the mean season, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast in the marriage-garment, required by God in holy Scripture, and be received

You will not easily fall into a state of sin and security, being so often put in mind of the danger of going carelessly and unprepared.

You hear in what a good preparation consists,—in confessing your sins to Almighty God, with full purpose of amendment of life,—in exercising the duties of *charity*, in *giving* and *forgiving*, &c.

All which being done in obedience to the command of Christ, must needs be acceptable to the divine Majesty, and, in time, gain you all those graces which you can desire or stand in need of.

And for your comfort remember, that if you are *prepared*,  
as

## COMMUNION.

## OBSERVATIONS.

ceived as worthy partakers of that Holy Table.

as you ought to be, for this Sacrament, you are prepared for *death*, and for a *blessed eternity*.

The way and means thereto is, **FIRST**, to examine your lives and conversations by the rule of God's Commandments; and wherein-soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers,

Consider how many there are, who, to their sorrow, are deprived of this means of grace and salvation: And how many, through a most stupid ignorance and negligence, *deprive themselves* of it;—and you cannot but give God thanks, both for the opportunities which he affords you, and for the graces he gives you, by your resolving to close with them.

But still take care that you go not with an evil conscience, as Judas did;—with any bad design of malice in your heart;—or while you live and resolve to die in any known sin unrepented of.—Or,

Lastly, without fully purposing, through the grace of God, to lead a life becoming a Christian.

Consider,



## COMMUNION.

## OBSERVATIONS.

ers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table; lest, after the taking of that Holy Sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to

Consider, therefore, the great hazard you run of going to the Sacrament while you live in any known sin; you will provoke God to leave you to yourself, and to that evil spirit who is continually seeking whom he may be permitted to devour.

Do

## COMMUNION.

## OBSERVATIONS.

to destruction both of body and soul.

And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's word, and open his grief, that by the ministry of God's holy word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Do not despise so kind an offer as the minister of God now makes you, if you have any doubt upon your spirits, the advantage being greater than you can at present imagine.

You will give him an opportunity of convincing you of sins, which perhaps you were not before aware of, and which may rise in judgment against you; or clearing up some doubts which might proceed from a disordered mind or state of health, rather than from an evil conscience.

And do not entertain a thought so injurious to the merciful promise of your Saviour to the Pastors of his church, [John xx. 23.] or imagine, that the absolution given by his minister, after he hath enquired into the motives and manner of your repentance, according to the rules of the gospel,—Do not imagine, that this will be of no avail to the health of your soul, and to the comfort of your mind.

¶ Or,

No

RUBRICK.

¶ Or, in case he shall see the people negligent to come to the Hcly Communion, instead of the former, he shall use this Exhortation,

OBSERVATIONS.

No minister of God must say, that he cannot get such a convenient number as the Rubrick requires to communicate with him as often as he himself is disposed, until he can truly say that he has applied to his people more than once, in the words of this Exhortation following — And until he has begged of God to touch their hearts with a sense of their duty and danger, as he promises, and will not fail to do, considering how very much depends upon so sacred and saving an Ordinance.

COMMUNION.

DEARLY beloved Brethren, on — I intend, by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, I bid you all that are here present, and beseech you for the Lord Jesus Christ's sake that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast,

PIOUS REFLECTIONS.

When the *tender love of God* will not prevail with Christians to consider their ways, they will learn from this Exhortation what they must expect from the despised offers of mercy.

Say therefore to yourself, Why am I so earnestly, so lovingly invited? Why is my Pastor, why is the Church, so much concerned for



## COMMUNION.

## PIOUS REFLECTIONS.

feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come; which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this Holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered by worldly business. But such excuses are not so easily accepted and allowed before God. If  
any

for my going to the Lord's Supper? Is it not because she knows that this is the most acceptable way of serving God, of securing his favour and my own salvation?

Is it not because she would have me to look into the state of my soul, as I must do before I go to this Sacrament, that I may not live in the way to ruin till I am surprized by death, and utterly unprepared for the account I must give?

Shall my Saviour's and his minister's love and care be lost upon me? Is this the way to shew my thankfulness for the mercies I hope for on account of his death?

Is *he* the better for my services? Or do I not indeed serve myself most when I obey his commands, and accept of his invitation?

*They that be whole, indeed, need not a physician*; but dare I say this is my case, when I so sensibly feel the corruption of my nature, and how much I stand in need of help?

Must I be invited, intreated, compelled, to give God thanks for the greatest blessing he ever bestowed on men; and to lay hold on the only means of making my peace with him?

COMMUNION.

PIOUS REFLECTIONS.

any man say, I am a grievous sinner, and therefore am afraid to come, wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to my office, I bid you in the name  
of

Doth it repent me that I was dedicated to God in baptism?

How shall I tremble, if I should be required to renounce my Saviour and all my hopes in his death?

What can be more like it, than frequently turning my back upon this Ordinance when I am invited?

How many tears did it cost St. Peter, for saying that he was not Christ's disciple! Will it be accounted a less crime in me to deny him in deed, by refusing to join myself with his disciples?

What if this should be the last opportunity that God will vouchsafe me? This having been the case of many before me.

Can I expect to be received, after *so many wilful neglects*, when I am compelled by death to flee to Jesus Christ for help and comfort, when I shall stand most in need of it?

Let

## COMMUNION.

## PIOUS REFLECTIONS.

of God; I call you in Christ's behalf; I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded. Which if ye shall neglect to do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the

Let me consider what I am invited to:—To thank my Saviour for my redemption:—To engage Him to be my advocate with God for my pardon:—To declare my love and charity for all mankind, which he has been so good as to redeem:—And to declare my resolutions of living as becomes a Christian.

It is true I am unworthy (and who is not of himself unworthy of God's mercy?) and so am afraid of going unprepared: But then I will consider, that these very fears of offending God are some degree of preparation; and to refuse when I am invited, will but increase my guilt.

I will



COMMUNION.

PIOUS REFLECTIONS.

the banquet of that  
most heavenly food.  
These things if ye ear-  
nestly consider, ye will,  
by God's grace, return  
to a better mind: For  
the obtaining whereof,  
we shall not cease to  
make our humble pe-  
titions unto Almighty  
God, our heavenly Fa-  
ther.

I will therefore go, that I may obtain grace to be better prepared, every time I have an opportunity of going to this Sacrament.

*DEVOTIONS.*

*After Notice given of the Lord's Supper to be administered.*

**I** ADORE thine infinite mercy and goodness, O blessed God, for that Thou hast given thy Son, our Saviour Jesus Christ, not only to die for us, but to be our food and sustenance in this holy Sacrament.—Give me, I most humbly beseech Thee, grace to understand and to consider the dignity of that holy mystery, that I may go holy and clean to that heavenly feast, in the marriage garment required by thy Son, and be by him received as a worthy guest at his Table. Grant this for his sake, O blessed God. *Amen.*

BAPTISMAL VOW.

BY Thee, O God and Father, I was created!  
—By Thee, O Jesus, I was redeemed!—By  
Thee, O Holy Ghost, I was sanctified!—O holy,  
bleased,

blest, and glorious Trinity, three Persons, and one God, to whom I was dedicated in *baptism*, and to whom I devoted myself *at confirmation*.—I do now renew the vows I then made of *becoming thy faithful servant unto my life's end*.

I renounce the *Devil*, and all his works; the *World*, and all that is evil in it; *the lust of the flesh, the lust of the eye, and the pride of life*; resolving, by thy grace, neither to follow, nor be led by them. *I believe all the articles of the Christian Faith; and I will, by the grace of God, keep his holy Will and Commandments all the days of my life.* Amen.

## RUBRICK.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation:*

## OBSERVATIONS.

If you seriously attend to the following *Exhortation*, you will be better able to judge how well you are prepared;—You will see the *benefits* you may depend on by a worthy preparation, and the *evils* you expose yourself to, by going rashly, or out of mere custom, to this holy Sacrament.

## COMMUNION.

**D**EARLY beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. *Paul* exhorteth all persons

*Here*

## COMMUNION.

## DIRECTIONS &amp; DEVOTIONS.

sons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For, as the benefit is great, if with a true penitent heart, and lively faith, we receive that Holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily: for then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and

*Here say secretly,*—May it be according to this word to me, and to every soul here present.

Suffer us not, O God, to draw these judgments upon ourselves, by going presumptuously to thy holy Table.

I am



## COMMUNION.

## DIRECTIONS &amp; DEVOTIONS.

and fundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives; and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and Man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he

I am indeed a miserable sinner! God be merciful to me!

I believe: Lord, increase my faith.

Blessed be the glorious Trinity for our redemption!

In these thy sufferings, O Jesus, I see the punishment due to sinners.

Blessed

## COMMUNION.

## DIRECTIONS &amp; DEVOTIONS.

he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits, which by his precious blood-shedding he hath obtained to us; He hath instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

Blessed be thy Holy Name for this instance of thy love and concern for sinners, lest they should forget themselves and Thee!

May I never forget this valuable blessing!—May I never neglect this way of preserving the remembrance of it!

To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying

## COMMUNION.

## DIRECTIONS &amp; DEVOTIONS.

to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the Holy Communion,*

**Y**E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

I do sincerely repent, and I am sorry for my sins.

I forgive, as I hope to be forgiven.

This I purpose by the grace of God to do.

May it be to mine, and to the comfort of every soul here present!

¶ *Then*

*This*



## RUBRICK.

## DIRECTIONS.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,*

This most excellent *Form of Confession* may be made use of in private by every one who is preparing himself for the sacrament.

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us; the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee, in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest  
(or the Bishop being pre-  
sent) stand up; and, turn-  
ing himself to the People,  
pronounce this Absolution:*

## DEVOTIONS.

**A** Lmighty God, our  
heavenly Father,  
who of his great mer-  
cy hath promised for-  
giveness of sins to all  
them that with hearty  
repentance and true  
faith turn unto him;  
have mercy upon you;  
pardon and deliver you  
from all your sins;  
confirm and strength-  
en you in all goodness;  
and bring you to ever-  
lasting life, through  
Jesus Christ our Lord.  
*Amen.*

May this pardon, O God, rest  
upon my soul, and seal the for-  
giveness of all my sins!

¶ *Then shall the Priest say,  
Hear what comfortable  
words our Saviour  
Christ saith unto all  
that truly turn to  
him.<sup>p</sup>*

Make

<sup>p</sup> These most comfortable words should always be read with great  
deliberation, that the people may have time to reflect upon them, and  
to apply them every one to the comfort of his own soul; and to pre-  
vent all unreasonable fears and doubts of God's gracious pardon and  
acceptance.

## COMMUNION.

COME unto me, all  
ye that travail  
and are heavy laden,  
and I will refresh you.  
Matth. xi. 28.

So God loved the  
world, that he gave  
his only begotten Son,  
to the end that all that  
believe in him should  
not perish, but have  
everlasting life. John  
iii. 16.

Hear also what St.  
Paul saith:

This is a true say-  
ing, and worthy of all  
men to be received,  
that Christ Jesus came  
into the world to save  
sinners. 1 Tim. i. 15.

Hear also what St.  
John saith:

If any man sin, we  
have an advocate with  
the Father, Jesus Christ  
the righteous; and he  
is the propitiation for  
our sins. 1 John ii.  
1, 2.

## DEVOTIONS.

Make me, O Jesus, truly sen-  
sible of *my sad condition*, that I  
may more gladly go to Thee  
for help.

I believe: O Lord, increase  
my faith, that I may ever *love*  
and *obey* Thee, who hadst such  
love and concern for me to save  
me from perishing.

I receive this truth, O Lord,  
with a thankful heart.—O let  
not *that compassion* be lost upon  
me, which moved Thee to come  
into the world *to save sinners*.

I have sinned, O *blessed Advo-  
cate*; and do therefore put my  
cause into thy hands, that by thy  
*blood* and *merits*, and powerful  
*intercession*, Thou mayst procure  
my pardon.



¶ *After which the Priest shall proceed, saying,*  
*Priest.* Lift up your hearts.

*Answ.* *We lift them up unto the Lord.*

*Priest.* Let us give thanks unto our  
 Lord God.

*Answ.* *It is meet and right so to do.*

¶ *Then shall the Priest turn to the Lord's Table,*  
*and say,*

**I**T is very meet, right, and our bounden  
 duty, that we should at all times, and in  
 all places, give thanks unto  
 Thee, O Lord, Holy Father,\*  
 Almighty, and everlasting God.

[\* These words Holy  
 Father must be omitted on  
 Trinity Sunday.]

¶ *Here shall follow the proper Preface, according*  
*to the time, if there be any specially appointed;*  
*or else immediately shall follow:*

**T**herefore with An-  
 gels and Archan-  
 gels, and with all the  
 Company of Heaven,  
 we laud and magnify  
 thy glorious Name, e-  
 vermore praising Thee,  
 and saying, Holy, Ho-  
 ly, Holy, Lord God  
 of Hosts; Heaven and  
 Earth are full of thy  
 glory. Glory be to  
 Thee, O Lord most  
 High. *Amen.*

If this form of praising the  
 Most High God were oftener in  
 Christians' mouths than it is, it  
 would most certainly render them  
 more worthy both to join in this  
 service here, and in heaven with  
 the Angels of God hereafter.

¶ *Proper Prefaces.**Upon Christmas-day, and  
seven Days after.*

**B**ECAUSE Thou  
didst give Jesus  
Christ, thine only Son,  
to be born as at this  
time for us, who by the  
operation of the Holy  
Ghost was made very  
man, of the substance  
of the Virgin Mary  
his mother, and that  
without spot of sin,  
to make us, clean from  
all sin.

Therefore with An-  
gels, &c.

*Upon Easter-Day, and  
seven Days after.*

**B**UT chiefly are we  
bound to praise  
Thee for the glorious  
Resurrection of thy  
Son Jesus Christ our  
Lord: For he is the  
very Paschal Lamb  
which was offered for  
us,

*These short Prayers following  
may be made use of in your  
private Devotions, either in  
church or at home.*

**F**ORM in me, O God, by the  
power of the same Spirit, all  
the graces and virtues which thy  
holy Son came to teach us, when  
he clothed himself with our flesh,  
in order to restore us to thy fa-  
vour, and to fit us for heaven.

**M**AY that all-powerful Spi-  
rit, which raised up Jesus  
our Lord from the dead, raise  
me from the death of sin unto the  
life of righteousness; that living  
in thy favour, I may die in peace,  
and rest in hope of a blessed re-  
surrection!

## PROPER PREFACES.

## DEVOTIONS.

us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.—Therefore with Angels, &c.

*Upon Ascension-day, and  
seven Days after.*

**T**Hrough thy most dearly beloved Son Jesus Christ our Lord, who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.—Therefore with Angels, &c.

St. John xii. 26.

*Where I am, there also shall my servant be.*

**G**IVE me, O God, such a lively faith in this promise, as may influence my will, my heart and life—that, devoting myself entirely to thy service, and following the holy example of thy Son, I may, through his merits and mediation, be made eternally happy.

*Upon*

*I adore*



## PROPER PREFACES.

## DEVOTIONS.

*Upon Whitsunday, and  
six Days after.*

**T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also *boldness*, with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of *darkness* and *error* into the clear *light* and true *knowledge* of Thee, and of thy Son Jesus Christ.

Therefore with Angels, &c.

**I** Adore thy goodness and mercy, O God, for the invaluable blessing of the Gospel, established in these nations by the power of the Holy Ghost. May the same *good Spirit sanctify, govern, and preserve* this church. Keep all her members from the spirit of error and delusion!—Guard her faith against the restless attempts of Satan and his agents; and lead us all in the way of life eternal, through Jesus Christ our Lord. *Amen.*

O Eternal

## PROPER PREFACES.

## DEVOTIONS.

*Upon the Feast of Trinity only.*

**W**HO art one God, one Lord, not One only Person, but Three Persons in One Substance: For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

**O** Eternal God, who hast manifested thyself to us Christians, by thy mighty love to lost mankind; accept of my devoutest thanks, O Father, for sending thy Son to redeem us; for thy compassion, O Jesus, in laying down thy life for us; and for thy grace, O Holy Ghost, to make us fit objects of the Divine mercy.

¶ *After each of which Prefaces shall immediately be sung or said as above,*

Therefore with Angels and Archangels, and with all the Company of Heaven, &c.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all them that shall receive the Communion, this Prayer following:*

When the Priest acknowledges, in the following humble form, his own and the Communicants *unworthiness*, and God's *unmerited kindness* in admitting them to his table; make this act of humility *your own*, by attending to it most devoutly.

WE

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table; but Thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood; and that we may evermore dwell in him, and he in us. *Amen.*

## RUBRICK.

## DIRECTIONS.

*¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the prayer of Consecration, as followeth:*

*Here there will be a decent pause, when you will have time privately to offer this short prayer for yourself, and for all present:*

**T**HE good Lord pardon me, and every one here present, who hath prepared his heart to seek the Lord, though he be not cleansed according to the purification of the sanctuary! 2 Chron. xxx. 18, 19.

**A**LMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there  
(by



(by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you, do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

*Directions and Devotions.*

*Say secretly,*—Send down thy Spirit and blessing upon this means of grace and salvation, which Thou thyself, O Jesus, hast ordained.

GRANT, O God, that I may so eat the flesh of thy Son Jesus Christ, and drink his blood,  
that

that my sinful body may be sanctified by his most holy body, and my soul washed in his most holy blood, that I may evermore dwell in him, and he in me. *Amen.*

## RUBRICK.

¶ *Then shall the Minister first receive the communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present) and after that to the people also in order, into their hands, All meekly kneeling.*

## DIRECTIONS.

While the minister and others are receiving the Communion, you may employ the time you have to spare in reading some of the *scriptures* following, and the *meditations* upon them.

Remember, that no posture can be too humble, when we are to receive a pardon, and a pardon which must deliver us from death eternal.

## DEVOTIONS.

St. Luke xv. 2. *The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.*

I Thank Thee, O *Jesus*, for this instance of thy charity for sinners: I do indeed confess that I am one of that wretched number; and do beseech Thee to receive me, though a very unworthy *guest*, that I may eat at thy Table, and be partaker of thy favours.

St.

St. Matth. xx. 32, 33. *Jesus said, What will ye that I should do unto you? The blind men said, Lord, that our eyes may be opened.*

**O** Lord, Thou knowest the *desires* of my heart; for it is thy grace that has wrought them in me, and besides Thee there is none else that can help me:—I pray Thee, therefore, that Thou wouldst have compassion *on me*, as Thou hadst *on these blind men*, That the eyes of my mind may be opened; that I may recover *the light* which sin hath deprived me of; that I may see the *great goodness* of God, in sending Thee to redeem us; that I may see the due *reward* of sin in thy *sufferings* and *death*; and that I may follow thy *holy example* all the days of my life.

St. Mark ii. 17. *I came not to call the Righteous, but Sinners to Repentance.*

**O** Lord, who hast called me to repentance *by thy word*, and *by this ordinance*, call me also *by thy grace*; but call me so powerfully, that I may not turn a *deaf ear*, and that I may not resist thy call. I am forced indeed to bring my sins along with me; but it is to *crucify* them, with Thee, and with a full purpose, through thy grace, never to return to those sins I have repented of.

John



John vi. 54. *He that eateth my Flesh, and drinketh my Blood, hath Eternal Life: and I will raise him up at the Last Day.*

**L**ET it be unto thy servant, O Lord, according to thy word. Fix in my heart, O God, a firm purpose and habit of leading a Christian life. May it be my constant care to do every thing that I know will please Thee, and to avoid whatever I know will displease Thee.

John vi. 58. *He that eateth of this Bread shall live for ever.*

**O** Jesus, who hast made the life of our souls to depend upon this Bread, grant that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by my own negligence. Make it a principle of immortal life to me, by uniting me to Thee, and to thy body, that I may be made partaker of a divine nature.

Exod. xii. 23. *When he seeth the blood (of the Paschal Lamb) on the door, he will not suffer the destroyer to come in to smite you.*

**O** Jesus, the true Paschal Lamb, who by thy precious blood hast paid the debt due to the Divine Justice, and hast delivered us from the power of the destroyer!—Let me never want this token of my redemption, this saving mark of thy almighty protection against the power of the Devil, who is continually seeking whom he may devour.

1 Cor. xi. 28. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

THAT I am invited to thy table, is not because *I am worthy*, but because Thou, O God, art infinitely good and kind. Pity my infirmities, which are known to Thee, and accept of my imperfect obedience to this command. I acknowledge my unworthiness. I place all my hopes in thy mercy and promises in Jesus Christ. I sincerely purpose to lead a Christian Life,—and to use all diligence to make my calling and election sure. With these purposes I go to thine altar, trusting in thy goodness for the pardon of my defects, and for an increase of all those graces that are necessary to make me more worthy to eat of that Bread, and drink of that Cup.

## COMMUNION.

¶ *When the Minister delivereth the Bread to any one, he shall say,*

THE body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life! Take and eat this in remembrance  
that

COMMUNION.

DIRECTIONS & DEVOTIONS.

that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

*Amen.*—May it be unto me according to thy word, a seal of my pardon, and a pledge of my salvation!

¶ *And the Minister that delivereth the Cup to any one, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life!—Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

*Amen.*—May the Blood of Christ cleanse me from all sin! And may the remembrance of his death be ever seasonably present with me!

Blessing, and honour, and glory, and thanksgiving, and power, be unto God, and unto the Lamb, for ever and ever. *Amen.*

¶ *Then shall the Priest say the Lord's Prayer, the People repeating after him every petition.*

Now return to your seat, that you may not hinder others from coming to the altar.—At the end of this service [p. 120.] you will find proper *meditations* wherewith to entertain yourself, until all have received the communion.

OUR Father, which art in Heaven; hallowed be thy Name. Thy Kingdom come. Thy will be done in

Now being made *one with Christ, and Christ with us*, we have full liberty to apply to God as our heavenly *Father*, and to hope for all the blessings which a *tender Father* knows to be necessary for us.



## COMMUNION.

## DIRECTIONS &amp; DEVOTIONS.

Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *After shall be said as followeth:*

**O** Lord and heavenly Father, we thine humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice, unto Thee; humbly beseeching Thee, that

Now join with the Church, and dedicate your whole self, your *spirit, soul, and body*, unto God, and to his service, with the greatest *sincerity* and *devotion*.

that all we who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, thro' our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

*Or this:*

**A**Lmighty and ever-living God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people: and are also heirs through hope of thine everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in, through

Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, world without end! *Amen.*

¶ *Then shall be said or sung,*

*Observations.*

**G**LORY be to God on high, and in Earth Peace, Goodwill towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

*After the example of our blessed Lord, who, when he had instituted and ordained this sacrament, sung an hymn; so do we praise God the Father, Son, and Holy Ghost, for our redemption, in this most excellent hymn.*

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right-hand of God the Father, have mercy upon us.

For Thou only art holy: Thou only art the Lord. Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

RUBRICK.

OBSERVATIONS.

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this blessing:*

*Receive this blessing as coming from God himself, with all imaginable devotion. The reason and manner of receiving this blessing, see below.*



THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord! And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always! *Amen.*

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### COLLECTS.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

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<sup>1</sup> The solemn Blessing, with which the priest dismissed the people after the daily sacrifice, by God's especial order, [Numb. vi. 24.] was this:—*The LORD bless thee, and keep thee! The LORD make his face to shine upon thee, and be gracious unto thee!—The LORD lift up the light of his countenance upon thee, and give thee peace.*

And with what devotion they received this blessing, we are told, [Ecclus. i. 21.]—*The priest lifted up his hand over the congregation, to give the blessing of the Lord with his lips; and they bowed themselves down, that they might receive the blessing from the Most High.*

And lest any one should think too lightly of this blessing, because pronounced by a poor mortal like himself, it is added [Numb. vi. 27.] *I (the Lord) will bless them:*—Shewing, that the effect of the blessing does not depend upon man, but upon the ordinance of God, from the mouth of his own minister, whom God *hath chosen to bless in the Name of the LORD.* [Deut. xxi. 5.]

O Almighty

**O** Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

**G**RANT, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

**P**REVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

**A**LMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY

**A**LMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name, we beseech Thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

## RUBRICK.

¶ *And note, that every Parishioner shall communicate, at the least, Three Times in the year, of which Easter to be one. &c.*

## OBSERVATIONS.

THREE TIMES A YEAR!—God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! And *Woe be to that Pastor*, who will not give the well-disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ! of increasing their graces, and securing their pardon and salvation!





## PRIVATE DEVOTIONS

AFTER THE

## SACRAMENT,

EITHER IN THE CHURCH OR AT HOME.

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AFTER you have received, and are returned to your seat, you may (as you have time) continue your devotions: And remember, that *now is the proper season* to beg of God the graces and blessings you most desire; whether *for yourself—for your friends—or for your enemies*, who should always have a place in your prayers.

And be not under any concern for suitable words to make known the desires of your heart. *God is our Father*, and will understand his *children's* meaning, however imperfectly expressed. You know how the humble publican was heard, though he said no more than—*God, be merciful unto me a sinner!*

The following scriptures, and the meditations upon them, may help your devotions, either now, or at any other time, to obtain the graces you stand in need of;—to preserve in your heart a spirit of piety; or to keep in your mind the vows that are upon you.

A SHORT

A SHORT FORM OF THANKSGIVING.*

1 Theff. v. 18. *In every thing give thanks, for this is the will of God.*

O Lord and Father, I am not worthy of the least of all the mercies which Thou hast shewed thy servant; neither can I render due thanks and praise for them; but, O God, accept of this my sacrifice of praise and thanksgiving.—For this, and for all thy known and unobserved favours of nature and of grace, I bless thy good providence; beseeching Thee to pardon my ingratitude, and that I have passed so many occasions without observing, and without acknowledging, thy great goodness to thy unworthy servant.—For when I consider my dependance upon Thee, for my life, for my preservation, for my redemption, and for the means of grace and salvation which Thou hast afforded me, I cannot but be very thankful. As long therefore as I live, I will praise Thee.—Glory be to God my Creator,—glory be to Jesus my Redeemer,—glory be to the Holy Ghost my Sanctifier, my Guide, and Comforter!—All love, all praise and glory, be to God most high! Amen.

* If Christians would but accustom themselves to render to God the glory of his mercies,—to take notice of, and to give him thanks for, the many favours, deliverances, visitations, or chastisements, they every day meet with, they would most surely engage the Divine Goodness and Providence to multiply those blessings upon them, which they put a stop to by their ingratitude.

John

John xvi. 23. *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

IN all humility, O heavenly Father, I lay claim to this thy Son's most faithful *promise*, confirmed by his *oath*.—In his name, and for his sake, I beseech Thee to give me an heart truly sensible of his great love in paying the debt due by me to thy Divine Justice; and grant that the merits of his death and sacrifice may not be lost upon me.

Give me a saving faith and knowledge;—a sincere love for Thee, and for thy holy word;—an hearty desire to please Thee;—a fear of offending Thee; a zeal for thy glory, and a great regard for every thing that belongs to Thee.

Give me such a love for my neighbour as Thou hast commanded;—a due regard for my betters, and an utter abhorrence of all manner of fraud, injustice and wrong.

Give me a tender conscience,—a meek and quiet spirit,—a charitable, an humble, and a contented mind.

Give me a just sense of my own infirmities,—a dread of sensual pleasures,—a power over my appetites,—and a fear of the world and its idols.

Leave me not to my own choice. Keep me from pride, and from presumptuous sins;
—from

—from wicked principles, and wicked company; and from the vices of the age and place I live in.

Make me ever mindful of my latter end, and of the account I must one day give of my life, and of the talents with which Thou shalt entrust me. And grant that I may lead an innocent and an useful life, by doing good in my generation.

Take possession of my soul, until I am restored to thy divine image, from which I am sadly fallen.

For these, and for all the graces I stand in need of, I plead thy gracious goodness, and my Saviour's merits and promise to all that ask in his name: And I know Thou wilt not deny me, because the very *will to ask* these mercies is from Thee, and thy good Spirit. *Amen.*

Rom. viii. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

THIS is indeed, O God, a sure pledge of thine infinite love for thy poor creatures. Upon this I depend, *when my heart is in heaviness.* This is my refuge, when I remember my sins and thy divine justice. O make me truly sensible of this thy great love: And give me the graces which that love fees needful for me, for Jesus Christ's sake, the Son of thy love. *Amen.*

Luke

Luke xxiv. 26. *Ought not Christ to have suffered these things, and to enter into his glory?*

IT was necessary for Thee, O Christ, to suffer, because Thou tookest upon Thee to answer for sinners; and to shew us what treatment our sins deserve. O make my sufferings in this life, in union with thine, acceptable to God; and enable me to bear them, as Thou didst, with patience and resignation, this being the only way to glory. *Amen.*

2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.*

FROM this moment, O Christ, I consecrate that life to Thee, which Thou hast redeemed from the slavery of sin and Satan by thy most precious blood. Fortify my soul, I beseech Thee, against all the temptations of the world, the flesh and the devil, by the remembrance of this thy love; that I may live to Thee, and to the glory of God. *Amen.*

2 Cor. vi. 16. *Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

MAKE me, O God, truly sensible of this great honour and blessing of being the habitation of thy good Spirit; of the holiness required of me; and of the great danger of
profaning

profaning a temple consecrated to Thee.—Make me worthy of thy continual abode and presence. Take possession of my heart and soul; and let me know that Thou dwellest in me by the fruits of thy Spirit. *Amen.*

Heb. xii. 1, 2. *Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, &c.*

GRANT, O God, that I may bear all the troubles of this life with a meek and patient spirit, without repining at what Thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto Thee, O Jesus, when Thou wast in the place of sinners, with what patience Thou didst bear the scorn, the indignities, the unrighteous judgment, the miserable death of the Cross: And this, by thy grace, shall be my pattern. *Amen.*

Luke xxiii. 41. *We receive the due reward of our deeds: but this man hath done nothing amiss.*

I Confess, O God, with this malefactor, that whatever I suffer in this life, I suffer most justly for my sins! And therefore, with the submission of a penitent criminal, under the righteous sentence of death, I offer my life a sacrifice of obedience to thy divine justice, in union with that of my Saviour's, at what
time

time, and in what manner, to Thee shall seem meet; trusting in the merits of my Redeemer, at the hour of death, and in the day of judgment. *Amen.*

Luke xv. 6. *I have found my sheep which was lost.*

O Good Shepherd, I thank Thee for thy tender care and concern for thy lost sheep. I had indeed been for ever lost, had not thy love sought and found me, *when I was astray*: For thy goodness sake keep me, for the time to come, from wandering from Thee, and from thy fold. *Amen.*

John v. 14. *Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

LORD, the frailty of man without Thee cannot but fall: in all temptations, therefore, I beseech Thee to succour me, that no sin, no evil spirit, may ever get the dominion over me. *Amen.*

Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

MAKE me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful, and more earnest for grace, for the time to come; that the adversary of my soul may never find me off my guard, or from under thy protection.

Luke

Luke xi. 13. *Your heavenly Father will give the Holy Spirit to them that ask him.*

O Heavenly Father, let it be unto thy servant according to this word. Abandon me not, I beseech Thee, to the opposition that I shall at any time make to thy Holy Spirit, that I may never render myself unworthy of so great a blessing.

John viii. 51. *If a man keep my saying, he shall never see death.*

O JESUS, who hast made known to us another death besides that which separates our souls from our bodies, let thy grace and mercy deliver me from the bitter pains of eternal death. *Amen.*

Matth. xi. 29. *Learn of me, for I am meek and lowly in heart: And ye shall find rest unto your souls.*

O Heavenly Master and Pattern, how am I astonished when I consider thy humility, thy poverty, thy meekness, thy resignation, in the midst of injuries, oppression, and wrongs! It must be thy almighty grace which must enable me to follow thy example, and submit to this way of peace, to which our nature is so averse. For this grace I now pray, through thy merits and mediation, O Jesus. *Amen.*

Luke

Luke xxiii. 34. *Jesus said, Father forgive them; for they know not what they do.*

WE do not indeed consider what we do, when we provoke that justice which could not be appeased, but by the death of the Son of God! If I have any enemies, O God, I beseech Thee for them after this example, not for judgment and vengeance, but for mercy; for their pardon, and for their eternal happiness. *Amen.*

Luke xiii. 26, 27. *Then shall ye say, We have eaten and drunk in thy presence, &c.—But he shall say, I tell you, I know you not; depart from me all ye workers of iniquity.*

LET me not depart from thy table and presence, O Lord, without obtaining the grace to lead a godly and a Christian life; that I may escape this terrible and just judgment to be passed upon all those who enjoy the means of grace and salvation, without being bettered by them, but continue to lead unchristian lives. *Amen.*

John i. 12. *As many as received him, to them gave he power (and right) to become the Sons of God, even to them that believe on his name.*

I Will not live in sin, knowing, O God, that I am accounted thine. O Jesus, who hast obtained for us this mighty privilege, give me grace to live as becomes the child of so great,
so

so good, so holy a Father: that I may never abuse this mercy, nor forfeit the right of the inheritance of the children of God, by infidelity, or disobedience to the commands of my heavenly Father. *Amen.*

John xiv. 27. *My peace I leave with you; my peace I give unto you.*

IT must be thy Spirit, O *Prince of Peace*, that must put us into possession of this thy last and dying legacy. O give me this peace, which the world cannot give; which passeth all understanding!—The peace and pleasure of being in the favour of God; and that I may possess my soul in peace, in the midst of the temptations, and troubles, and allurements, of this present evil world. And let this peace which thou hast purchased with thy precious blood, be with me and with thy whole church evermore. *Amen.*



CONCERNING
SPIRITUAL COMMUNION.

THE Church,^w for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper in the manner which she has appointed, (that is, from the hands of Christ's own minister) has given us this instruction:—

“ That if we do truly repent of our sins;
“ have a lively faith in God's mercy through
“ Christ, with a thankful remembrance of
“ his death, &c. we do eat and drink the
“ body and blood of Christ profitably, and to
“ our soul's health, although we do not re-
“ ceive the Sacrament with our mouth.”

They that composed this Rubrick had, it is very probable, an eye to the daily sacrifice, which, under the law of Moses, was offered for the whole people of Israel; at which all such pious persons as could not possibly be present, offered their daily prayers to God in union of Spirit, and in virtue of that sacrifice offered in the temple, and which, no doubt of it, were accepted of God.

^w See the second Rubrick after the office of the COMMUNION OF THE SICK.

Now,

Now, forasmuch as very many pious souls do labour under this sad impediment, especially in many country churches, where the Sacrament is but too seldom administered: to supply this defect, some such help as the following may be made use of, on the Lord's Day, or on any other Holiday, in order to preserve in our minds the memorial of our redemption; to improve our grateful affections towards our Redeemer, to keep up a continual correspondence with heaven, to preserve in us a spirit of piety, devotion, and charity, that we may always be prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it in publick, as a publick and solemn acknowledgment of our being in communion with Christ, and with every member of the church of Christ; and which no good Christian will neglect, on any pretence of Spiritual Communion.*

Luke xxii. 19. *Do this in remembrance of me.*

O Good Saviour, I will, through thy grace, *do this in remembrance of Thee*, and in obedience to thy command, as well as I am able.

I do therefore this good day join, in desire and spirit, with every Christian congregation

* We do not want examples for recommending this SPIRITUAL COMMUNION. The learned and pious Bishop Taylor,—the worthy and ingenious author of the *Unbloody Sacrifice*,—the devout author of the *Spiritual Combat*, &c. have proposed some such help as this for the use and comfort of those devout souls who are deprived of this holy Sacrament in the Church. And to those we are indebted for this intimation. &c.

in the world, which truly celebrates this holy mystery.

With them I join in giving my devoutest thanks to thy Almighty Father, and our gracious God, who did not overlook lost mankind, but sent Thee, his only Son, to redeem us.—

With them I call to remembrance what Thou hast done and suffered for us; thine incarnation,—thy laborious life,—thy bitter passion,—thy death and resurrection,—the great deliverance Thou hast thereby wrought for all mankind;—and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O Jesus, as our heavenly *Teacher*,—as our *Example* and *Pattern*,—as our only *Mediator* and *Advocate* with God, and as the *Sovereign Judge* of all mankind.

With thy church I join in pleading the merits of thy all-sufficient sacrifice with thy eternal Father. I rely upon that sacrifice for the pardon of all my sins; for the assistance of the divine grace; for deliverance from the corruption of my own nature, and from the malice and snares of the devil; for the fellowship of the Holy Ghost; and for a blessed resurrection; the Lord Almighty, for thy sake, being reconciled unto me.

I devote my spirit, soul, and body, to Thee, and to thy service, beseeching Thee
to

to give me grace never wilfully to depart from thy laws.

I join with thy church, and plead the merits of thy sacrifice, for all estates and conditions of men; that none may deprive themselves of that happiness which thou hast purchased by thy death: For all Christian kings and governors; for all bishops and pastors, that they may preserve the sacred rites committed to their trust; for all that strive to propagate thy gospel; for a primitive zeal in all that fear thy name; for all that sit in darkness, are in error, or are destitute of necessary means of instruction; for all that sincerely seek the truth; for all sinners, that they may have grace and strength to break their bonds; for all that are in adversity; for all that suffer wrongfully, or that are deprived of their just rights; for all that are in pain of body, or anguish of mind and spirit; for all that are tempted, or in danger of falling into despair; for all that are in slavery, under persecution, in prison, or in poverty; for all persons and places in distress by the sword, pestilence, and famine;^y for all that are in their last sickness, that they may omit nothing that is necessary to make their peace with God; for all widows and fatherless children; for all that call upon God, and have none else to help them; for this land, and this

^y 1 Macc. xii. *We remember you in our sacrifices, and in our prayers, as reason is, and as it becomes us to think upon our brethren.*

church,

church, that the Lord may avert the judgments which we justly deserve; for our friends, our relations, our benefactors, and for our enemies; for all that have desired our prayers, and for the whole mystical body of Christ; beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom he has made and redeemed, and to give unto all grace and help, according to the necessities they labour under; for thy sake, O Lord Jesus, to whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. *Amen.*



THE

LORD'S PRAYER EXPLAINED.

WHEN we consider the time when Christians are taught to say this Prayer, we shall have reason to fear, that too many continue to repeat it all their lives, with as little consideration, understanding, and devotion, as they first learned it. This will make a short and plain Paraphrase on this Prayer both useful and acceptable to such as desire to understand what they pray for.

OUR FATHER, WHICH ART IN HEAVEN.

I Beseech Thee, O heavenly Father, not for myself only, but for all thy children,—that we may all live worthy of the relation which we bear to Thee;—*that we may not sin, knowing that we are accounted thine*; nor wilfully offend so great, so good, so tender a Father. But that we may *love* Thee, and *fear* thee, not as *slaves*, but as *children*:—That we may put our whole trust in Thee, and depend upon thine infinite power, wisdom, goodness, and promise, to take care of us; that we may leave it to Thee to choose what is best for us; and bear with patience and resignation all thy fatherly corrections:—And that we may serve Thee with comfort and pleasure all our days, in hopes of the inheritance which Thou hast promised thine obedient children.

HALLOWED

HALLOWED BE THY NAME.

THOU art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and all thy works praise Thee. Fill our hearts, O God, with a zeal for thy glory, that we may do Thee honour, by leading holy lives, and by paying a great regard to every thing that belongs to Thee,—thy *name*, thy *day*, thy *house*, thine *ordinances*, and thy *ministers*:—And that others, seeing our good works, *may glorify our Father which is in heaven*.

THY KINGDOM COME.

INLARGE thy kingdom, O God, and deliver the world from the dominion and tyranny of Satan, that the kingdoms of the earth may become the kingdoms of Jesus Christ. Hasten the time which thy Spirit hath foretold, *when all nations whom Thou hast made shall worship Thee, and glorify thy name*. Bless the good endeavours of those that strive to propagate the Gospel of thy Kingdom; and prepare the hearts of all men to receive it. May all such as own Thee for their King become thy faithful subjects!—Vouchsafe to reign in our hearts, and subdue our wills entirely to thine; and prepare us by thy good Spirit for the Kingdom of Glory.

THY WILL BE DONE IN EARTH, AS IT IS IN
HEAVEN.

DISPOSE me, and all thy children, O Lord and Father, to submit cheerfully to whatever thy Providence shall order for us. Hearken not to the corrupt desires of our hearts; but to the voice of thine own wisdom, goodness, and mercy.

mercy. Give us a true knowledge of our duty, and an heart disposed to close with thy will, whenever it shall be made known to us, and to perform it with pleasure. Subdue in us whatever is contrary to thy holy will, that through thy grace we may at last become perfect, as our heavenly pattern is.

GIVE US THIS DAY OUR DAILY BREAD.

WE look up unto, and depend upon Thee, O heavenly Father, for all the *necessaries* and *conveniencies* of this present life.—And may our bodily wants engage us to go daily to the throne of grace for the wants of our souls!—Let thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition.—Give us grace to impart to such as are in want of what Thou shalt give us more than our daily bread; and, with all thy other favours, give us, we beseech Thee, the blessing of a *thankful* and *contented mind*.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

FORGIVE us those sins, O heavenly Father, which separate us from Thee:—Forgive us every day of our lives; for every day we stand in need of pardon:—Give me, and all Christians, a *forgiving temper*, that we may fulfil this condition of our pardon.—Thou art good and merciful in forgiving us; grant that we may be so to others, remembering our own infirmities. And *may we all live in the same charitable temper, in which we hope and desire to die*.

AND

AND LEAD US NOT INTO TEMPTATION, BUT
DELIVER US FROM EVIL.

O God and Father, who hatest iniquity, and knowest our infirmities, leave us not to the malice and power of the evil one, the Devil, to deal with us as he pleaseth;—nor to ourselves, and to our own corrupt hearts and lusts, lest we rashly run into temptation.—Keep us out of the way of temptations, and under the protection of thy good Spirit—Suffer us not to be surprised by them, nor tempted above what we are able to bear.—Give us grace to resist them, and to watch and pray daily, that we enter not into temptation.

FOR THINE IS THE KINGDOM, AND THE POWER,
AND THE GLORY, FOR EVER AND EVER. AMEN.

THE whole creation is thine, and under thy government. Thine is the *power*:—Thou canst do whatever we pray for. Thou canst cause thy name to be sanctified in all the earth, and set up thy kingdom in all the world, and in all our hearts. Thou canst cause *thy will to be done on earth, as it is in heaven*; and incline us all to submit to it. Thou canst give us all things needful both for our *souls* and for our *bodies*.—Thou, and Thou alone, canst *forgive us our sins*, and dispose us to *forgive one another*. Thou canst secure us in the day of temptation, and deliver us from the power of the Devil. To Thee, to Thee alone, be the glory, to all eternity. *Amen.*

Sacra Privata:

THE PRIVATE

MEDITATIONS, DEVOTIONS,
AND PRAYERS,

OF

BISHOP WILSON.

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ON

DEVOTION and PRAYER.

TRUE Devotion consists in having our hearts always *devoted* to God, as the sole Fountain of all Happiness; and who is ready to hear and help his otherwise helpless, miserable creatures.

It is to be attained,

1st. By earnest prayer. HE THAT HUNGERS AFTER RIGHTEOUSNESS, WILL CERTAINLY BE FILLED.

2^{dly}. By possessing our hearts with a deep sense of our own *misery*, our *wants*, and *danger*:—This is the grace of *humility*.

3^{dly}. By considering God's *goodness*, *power*, and *readiness* to help us:—This is called *faith* in God.

Lastly. By convincing our hearts of the vanity of every thing else to afford us any real help or comfort:—This is to be effected by *self-denial*.

Dying

Dying persons are generally more devout than others, because they then see their own misery, that nothing in this world can help them, and that God is their only refuge.

We must change our lives, if we desire to change our hearts. God will have no regard to the prayers of those who have none to his commands.

The Spirit of God will not dwell in a *divided heart*. We cannot feel the pleasures of devotion, while the world is our delight. Not that all pleasures are criminal, but the closer union we have with the world, the less is our union with God. A Christian, therefore, who strives after devotion, should taste sensual pleasures very sparingly, should make necessity, not bodily delight, his rule.

In order to dispose our hearts to devotion, THE ACTIVE LIFE to be preferred to the CONTEMPLATIVE.

To be doing good to mankind, disposes the soul most powerfully to devotion. And indeed, we are surrounded with motives to piety and devotion, if we would but mind them.

The *poor* are designed to excite our *liberality*; the *miserable*, our *pity*; the *sick*, our *assistance*; the *ignorant*, our *instruction*; those that
are

are *fallen*, our *helping hand*. In those that are *vain*, we see the vanity of this world. In those that are *wicked*, our *own frailty*. When we see *good men* rewarded, it confirms our *hope*; and when *evil men* are punished, it excites us to *fear*.

He that would be *devout*, must beware of indulging an habit of *wandering in prayer*. In is a crime that will grow upon us, and will deprive us of the blessings we pray for.

Avoid, as much as may be, *multiplicity of business*: Neither the innocency, nor the goodness of the employment, will excuse us, if it possess our hearts when we are praying to God.

When our Lord bids us TO TAKE NO THOUGHT FOR THE MORROW, he intended to hinder those *cares* and *fears* which are apt to distract our devotions,—which are the more unreasonable, because they never can change the state of things.

Never be curious to know what passes in the world, any further than duty obliges you; it will only distract the mind when it should be better employed.

Never intermit devotion, if you can help it; you will return to your duty, like Samson
when

when his locks were cut, weak and indifferent as other people of the world.

The oftener we renew our intercourse with God, the greater will be our devotion.

Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin.

Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward.

Make it a law to yourself to meditate before you pray; as also to make certain pauses, to see whether your heart goes along with your lips.

They whose hearts *desire nothing*, pray for *nothing*.

Give me, O God, the Spirit of true Devotion, such as may give life to all my prayers, so that they may find acceptance in thy sight, for Jesus Christ's sake! *Amen.*

N. B. *The Meditations and Prayers which are proper for the Clergy only, or which were suitable peculiarly to the author, are printed between crotchets [] for the sake of assisting the private Devotions of the pious reader.*

Sacra Privata.

MATTH. vi. 6.

Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

HOW good is God! who will not only give us what we pray for, but will reward us for going to him, and laying our wants before him.

May I always present myself before God—with a firm faith and hope in his promises and mercy; with great reverence to his infinite Majesty; with the humility of an offender; and with a full purpose of keeping all God's commands.

May the thoughts of eternity quicken my devotions; my wants make me earnest; my backslidings make me persevere; and may I never wilfully give way to any distracting thoughts!

May I wait with patience, and leave it to Thee, my God and Father, *how* and *when* to grant my petitions!

He that has learned to pray as he ought, has got the *secret* of an holy life.

It is of greater advantage to us than we imagine, that God does not grant our petitions immediately. We learn by *that*, that whereunto we have already attained, *it was the gift of God*.

The best way to prevent wandering in prayer is, not to let the mind wander too much at other times; but to have God always in our minds in the whole course of our lives. The end of prayer is not to inform God, but to give man a sight of his own misery; to raise his soul towards heaven, and to put him in mind, that there is his Father and his inheritance.

Matth. vii. 7. *Ask, and it shall be given you.* Grant, me, Lord, a faith which shall make me know my wants, that I may ask them with earnestness and humility, and depend upon thy gracious promise.

The DUTIES of a CHRISTIAN.

That man leads a sincere Christian life,

1st. Who endeavours to serve and obey God to the best of his understanding and power.

2^{dly}. Who strives to please his neighbour to edification.

3^{dly}. Who

3^{dly}. Who endeavours to do his duty in that state of life unto which it has pleased God to call him.

Whoever would continue in the practice of these things unto his life's end, it is necessary that he should call himself often to an account, whether he does so or not; constantly pray for grace to know, and to do his duty; and preserve himself in such a teachable temper as to be always ready to receive the truth, when it is fairly proposed to him.

[The DUTIES of a BISHOP,

(The state of life unto which it has pleased God to call me)

By the Laws of God, and the Church, are,

To instruct the people committed to his charge, out of the holy scriptures; and to teach, or maintain, no doctrine but what may be proved from thence. *Sunday.*

To exercise himself in those holy scriptures; to call upon God for the true understanding of the same. *Monday.*

To use all faithful diligence in driving away all doctrines contrary to God's Word, and to encourage others so to do. *Tuesday.*

To deny all ungodliness and worldly lusts, and to live a sober, righteous, and godly life, so as to be an example unto others. *Wednesday.*

To maintain and set forward, as much as may be, quietness, love, and peace, among all men; and to correct and punish the unruly, criminous, and disobedient, as far as God's Word, and the laws of the land, do require and will warrant. *Thursday.*

To be faithful in ordaining, sending, or laying hands upon others. *Friday.*

To be gentle and merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help. *Saturday.*

THE PRAYER.

Almighty God, give me grace and power faithfully to perform these duties of my high calling; that I may be found perfect and irreprehensible at the last day, through Jesus Christ. *Amen.*]

PREVENT, O Lord, the wants of an heart which knows not even how to lay them open before thee; which does not so much as think of doing it; and which does too often shut out the light and consolation of which it stands in need.

It is a rudeness amongst men to ask a favour, and not stay for an answer. And do we count it no fault to pray for blessings, and never to think of them afterwards,—never to wait for them,—never to give God thanks for them?

Let

Let us not run over our prayers with an insensible and distracted mind.

Let your prayers be as *particular as may be*, against the sins of your particular state, and for the graces which you in particular do most stand in need of. This is the best preservative against sin; makes us best acquainted with our condition; puts us continually in mind of mending what is amiss; lets us see what particular graces we most want, what are most needful for the cure of our own particular corruption and disorder; and is the best trial of our hearts. For example; if I pray for *charity*, and for every instance which is necessary to render me truly charitable, I pray for grace to avoid evil-speaking,—to pray for my enemies,—to do them good, &c. and so of all other sins, and graces.

God grant that I may never seek thy face in vain!

[James v. 16. *The effectual fervent prayer of a righteous man availeth much.*

This ought to make me aspire after every possible degree of holiness, that God may hear my prayers for my flock, and for such as have desired my prayers.

Tobit xii. 12. *When thou didst pray, I did bring the remembrance of your prayers before the Holy One; and when thou didst bury the dead, I was with thee.*

May

May the good Spirit of God assist me in the performance of my duty. Fix my attention, excite my affections, and inflame my devotions, that I may attend upon the Lord with pleasure and without distraction.

Let us make prayer familiar to us; for without the help of God, we are every hour in danger.

Exod. xxviii. 29. *And Aaron shall bear the names of the Children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.*

Let thy merciful ears, O God, be open unto the prayers of thy servant for himself, and for the flock over which the Holy Ghost hath made him overseer, for the Lord Jesus' sake. *Amen.*

O Lord, say *Amen* to our prayers, and grant that my whole flock may be partakers of the blessings we have now prayed for; and may thy blessing be upon them for ever. *Amen.*

The Devil knows, that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strives by all ways possible to divert us.]

Luke xi. 1. *Lord, teach us to pray.*

Pour upon us the spirit of supplication and prayer.

God

God will deny us nothing that we ask in the name of his Son.

PRAYERS *through Jesus Christ.*

When we offer our prayers through his mediation, it is then *he* that prays, *his* love that intercedes, *his* blood that pleads, it is *he* who obtains all from his Father.

PREPARATORY PRAYER.

O holy Spirit of grace! give us a true sight of our miseries, and a sincere shame and sorrow when we make confession of our sins; a feeling sense of our need of mercy, and an hope of obtaining pardon, when we beg it for thy Son's sake. May we resign our wills to Thee and to thy goodness, when we pray for temporal things; and when we pray for spiritual graces, may we hunger and thirst after righteousness. Give us a real love for thy Holy Word, and grace to hear it with attention. May we thankfully close with all the means of grace and salvation. When we praise Thee for thy works of nature and of grace, and give Thee thanks for thy mercies, let us do it with high esteem and gratitude. Cause us to hear thy Holy Word with faith and attention, and to profit by what we hear, that we may return from thy church with a blessing.

Morning

Morning Prayer.

Joshua xxiv. 15. *Choose you this day whom you will serve.*

WHOM have I in heaven but Thee, O Lord? and there is none on earth that I desire besides Thee. Thou art my God, and I will thank thee; Thou art my God, and I will serve Thee. Be Thou my only ruler and governor.

They that have a convenient place to sleep in, and they that have the comfort of sleep, have both great reason to be thankful. And even they that want these mercies, ought to bless God, if in the midst of their afflictions he is pleased to refresh them with the comforts of grace.

Gracious God, continue to me these favours so long, and in such a measure, as shall most contribute to thy honour, and my salvation. And in great mercy support and relieve all that want these blessings.

What shall I offer unto the Lord for his mercies renewed unto me every morning?—*The sacrifice of God is a troubled spirit: a broken and contrite heart God will not despise.**

But most unfit is mine to be to God presented, until I have obtained his pardon, through the merits of the Lord Jesus, for the many sins by which it hath been defiled.

* Psalm. li. 17.

Jer. iii. 12. *I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*

Pf. xxxii. 5. *I acknowledge my sin unto thee, O God, and mine iniquities will I not hide.*

I do therefore implore thy pardon, and plead thy gracious promises, *with full purpose of heart*, by the assistance of thy grace, never again to return to folly.

Jer. xvii. 9. *The heart is deceitful above all things, and desperately wicked: who can know it?*

I cannot answer for my own heart,—but there is no word, O Lord, impossible with Thee; in *Thee* I do put my trust; let me never be put to confusion.

Keep it ever in the heart of thy servant, that *it is indeed an evil thing and bitter to offend the Lord.*

Keep me from presumptuous sins; that I may never grieve thy Holy Spirit, nor provoke Thee to leave me to myself.

Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Lord, make me ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace for the time to come.

1 Pet.

1 Pet. v. 8. *Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.*

O Lord, grant that this adversary of our souls may never find me off my guard, or from under thy protection.

Matth. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

O my Saviour! how long have I professed to follow Thee, without following the blessed steps of thy most holy life,—thy patience and humility,—thy great disregard for the world, its pleasures, profits, honours, and all its idols.

O Lord, obtain for me the spirit of mortification and self-denial, that I may follow Thee, as I hope to live with Thee for ever. *Amen.*

Matth. vi. 24. *No man can serve two masters. Ye cannot serve God and mammon.*

May my fear and love never be divided between Thee and the world. May I never set up any thing, O God, in competition with Thee in the possession of my heart. May I never attempt to reconcile thy service with that world which is at enmity with Thee, my God and Father!

Mark x. 17. *What shall I do that I may inherit Eternal Life.*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself.

O that

O that this love of God may be the commanding principle of my soul! May I always have this comfortable proof of his love abiding in me, that I study to please him and to keep his commandments. And may my love to my neighbour be such as he has commanded, that I may forgive, and give, and love, as becomes a disciple of Jesus Christ. *Amen.*

Eccles. xii. 13. *Fear God, and keep his commandments, for this is the whole duty of man; that is, the happiness of man.*

May I, great God, continue in thy fear all the day long. May I keep thy statutes, and observe thy laws.

Heb. iv. 13. *All things are naked and open unto the eyes of him with whom we have to do.*

Grant that I may always live and act as having Thee, O God, the constant witness of my conduct, for Jesus Christ's sake.

[Acts xx. 28. *Take heed unto yourselves, and unto all the flock over which the Holy Ghost hath made you overseers.*

Make me, O Lord, a faithful OVERSEER, and all those that labour with me in the work of the ministry, every day more worthy of our calling. And grant unto the people of our flock, that they may profit by us daily, for Jesus Christ's sake, the supreme bishop and pastor.

John

John x. 11. *The good shepherd giveth his life for the sheep.*

O Sovereign Pastor! who gavest thy life for thy sheep, grant that I may never sacrifice thy flock to my own ease, convenience, profit, or pleasure. But that I may employ my time, my substance, my care, my labours, my prayers, for their welfare continually, and thus, at least, GIVE MY LIFE FOR MY SHEEP.

Matth. x. 16. *I send you forth as sheep among wolves; be ye therefore wise as serpents, and harmless as doves.*

Give me, O Jesus, this wisdom and simplicity, that the cause of God may never suffer by my ignorance or perverseness. Take me and my flock under thy protection; and abandon us not to the rage of wolves. Let me never oppose any thing to the violence of man but meekness of spirit.

1 Tim. iii. 5. *If a man know not how to rule his own house, how shall he take care of the church of God?*

Grant, O Lord, that my care and conduct in the church of God may appear in the order and piety of my own family. O Heavenly Lord and Master, bless us, and take us under thy gracious protection; make us an household fearing God, and examples to others of order, diligence, faithfulness, and piety.]

Eccles.

Eccles. ix. 10. *Whatsoever thy hand findeth to do, do it with all thy might; for the night cometh when no man can work.*

Make me, O Lord, ever sensible of the great evil of delaying the work in its season, which Thou hast appoin ed, lest the night surprize me unawares.

1 John v. 14. *This is the confidence we have in God, that if we ask any thing according to his will, he heareth us.*

That it may be unto thy servant according to this word, I beseech Thee to hear me in the full mportance of that holy prayer which thy blessed Son hath taught us:—

OUR FATHER, WHICH ART IN HEAVEN;

In whom we live, and move, and have our being; grant that I, and all Christians, may live worthy of this glorious relation, and *that we may not sin, knowing that we are accounted thine.*

We are thine by adoption; O make us thine by the choice of our will.

HALLOWED BE THY NAME.

O God, whose name is great, wonderful, and holy, grant that I, and all thy children, may glorify Thee, not only with our lips, but in in our lives; that others, seeing our good works, may glorify our Father which is in heaven.

THY

THY KINGDOM COME.

May the kingdoms of the world become the kingdoms of the Lord and of his Christ. And may all that own thee for their King, become thy faithful subjects, and obey thy laws. Dethrone, O God, and destroy Satan and his kingdom; and enlarge the kingdom of grace.

THY WILL BE DONE IN EARTH, AS IT IS IN
HEAVEN.

We adore thy goodness, O God, in making thy will known to us in thy Holy Word. May this thy Word be the rule of our will, of our desires, of our lives, and actions. May we ever sacrifice our will to thine; be pleased with all thy choices for ourselves and others, and adore thy providence in the government of the world.

GIVE US THIS DAY OUR DAILY BREAD.

O Heavenly Father, who knowest what we have need of, give us the necessities and comforts of this life with thy blessing; but above all, give us the bread that nourisheth to eternal life.

Acts xvii. *O God, who giveth to all life, and breath, and all things, give us grace to impart to such as are in want, of what Thou hast given more than our daily bread.*

AND

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Make us truly sensible of thy goodness, and mercy, and patience, towards us, that we may from our hearts forgive every one his brother their trespasses.

May my enemies ever have place in my prayers and in thy mercy.

AND LEAD US NOT INTO TEMPTATION.

Support us, O Heavenly Father, under all our saving trials, and grant that they may yield us the peaceable fruits of righteousness.

BUT DELIVER US FROM EVIL.

From all sin and wickedness, from our ghostly enemy, and from everlasting death, good Lord deliver us.

Deliver us from the evil of sin, and from the evil of punishment.

Deliver us, O Heavenly Father, from our evil and corrupt nature, from the temptations and snares of an evil world, and from falling again into the sins we have repented of.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

By thy Almighty power, O King of Heaven, for the glory of thy Name, and for the love of a Father, grant us all these blessings which thy Son has taught us to pray for.

Unto Him that is able to do for us abundantly more than we can ask or think, unto Him

Him be glory, in the church by Christ Jesus, throughout all ages, world without end. *Amen.*^b

To God the Creator, the Preserver, and Disposer of all things, be the glory of all the good wrought in us, by us, and upon us.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Thine *infinite power, wisdom, goodness, faithfulness, and truth*, are the only foundation on which we may surely depend. O give us a firm faith in these thy glorious perfections.

With Angels and Archangels, and all the company of heaven, we laud and magnify thy glorious name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy glory. Glory be to Thee, O God most High. *Amen.*

Jude 24, 25. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.*

Rom. xi. 36. For of Him, and through Him, and to Him, are all things, to whom be glory for ever. *Amen.*

^b *Ephes. iii. 20.*

Rom.

Rom. xvi. 27. To God only wise be glory through Jesus Christ, for ever and ever. Amen.

Matth. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

O my great Master! may I edify others by my example; dispense the light which thy grace shall vouchsafe me, and in all humility direct all the glory to God.

Matth. v. 48. Be ye perfect, even as your Father which is in heaven is perfect.

All my endeavours without thy assistance, O Jesus, will be ineffectual.]

Mark ix. 23. All things are possible to him that believeth.

Yes, Lord, and therefore I beg that faith of him to whom all things are possible, that I may be able to discover, to avoid, to resist, and to root out, whatever is evil in me.

O Jesus, obtain this grace for thy otherwise helpless creature.

Grant, that I may this day escape all the snares laid for me, by the Devil, the World, or mine own corrupt heart.

Grant that I may this day omit no part of my duty.

1 Tim. iv. 15. Give thyself wholly to these things, that thy profiting may appear to all.

God grant that I may do so; and I pray God preserve me from ease, idleness, and trifling away my precious time.

Philemon 4. *I thank my God, making mention of thee always in my prayers.*

[O God, the God of the Spirits of all flesh, have respect unto the prayer of thy servant on behalf of himself and of his people. Lord, give us true repentance for our great and crying sins, root out all growing vices, and avert the judgments which we have justly deserved.

Put thy fear into our hearts, and preserve this church in the midst of this uncertain world. Keep us from all wild and dangerous errors, and prepare us for what thy providence shall bring forth.

Bless the Lord of this isle with a spirit of wisdom, justice, and the fear of God: Provide his offices and council with able men, such as fear God, men of truth, hating covetousness.

Endue the clergy with all those graces and abilities, that are necessary to fit them for their high calling.]

Extend, and suit thy graces to all conditions of men amongst us, that we may all be upright in our dealings, obedient to our governors, peaceable in our lives, sober, honest, temperate, chaste in our conversation
and

and charitable to the poor, and one towards another.

Increase the number and the graces of all such as love and fear Thee. Enlighten the minds of the ignorant, awaken the consciences of the careless, silence the gainfayers, convert the profane, and all that hold the truth in unrighteousness.

Rebuke the spirit of antichrist, idolatry, and libertinism,—the sins of drunkenness, whoredom, litigiousness, and defrauding the publick.

In tender mercy, remember, O God, all sick and dying persons, that they may omit nothing that is necessary to make their peace with Thee. Be gracious unto all that are in affliction of mind or body, or under any pressing calamity, all desolate widows and fatherless children, all that call upon Thee in their distress, and have none else to help them.

Prov. xxi. 1. *The King's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will.*

Let this thy power, O Lord, be magnified on his Majesty, and on all that are put in authority under him, that we may be governed with truth and justice, by men fearing and honouring God, protecting the Christian Religion, and punishing evil-doers. To this end vouchsafe them, I beseech thee, all the graces necessary for their high station, and for their eternal happiness.

Col. iv. 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven.*

O Heavenly Lord and Master, direct me to, and bless me with, good and faithful servants. Let thy blessing be upon them, and upon my affairs committed to their care; and may I never be wanting in any part of my duty to them, for Jesus Christ's sake.

Relations, Benefactors, &c.

Be gracious, O Lord, unto my relations, benefactors, enemies, and all that have desired my prayers; all who, by their own labours, do minister to our necessities; together with all our known and unknown benefactors. Render, O God, a good reward, and a plentiful return, to all those who have been kind and charitable. Grant that we may all so live here, as that we may meet hereafter in the paradise of God.

[For Myself and Labours.]

Bless all my labours for thy glory, O Lord, and for the good of thy Church.]

John xvi. 23. *Verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

These are what I ask, O God and Father, above all things, for myself, and for all that have desired my prayers:—That we may be
restored

restored to thy likeness, and never deface it by our sins; that the image of Satan may be destroyed in us, that all carnal affections may die in us, and that all things belonging to the Spirit may dwell in our hearts by faith; that thy name, and the name of our Lord Jesus Christ, may be glorified in us, and we in him; that our hearts may be entirely thine; that we may never grieve thy Holy Spirit; but that we may continue thine for ever, for Jesus Christ's sake. *Amen.*

Ephes. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Grant, O God, that I may delight in thy Law; that my conversation may be truly Christian. [Enable me to speak of thy divine perfections as becomes a Christian bishop, that I may minister grace unto the hearers.]

May I never hear with pleasure, nor ever repeat, such things as may dishonour God, or injure my neighbour, or my own character.

James iv. 11. Speak not evil one of another.

Ephes. v. 4. Foolish talking or jesting are not convenient, but rather giving of thanks.

Pf. cxxxiii. 3. Set a watch, O Lord, before my mouth, and keep the door of my lips.

Matth.

Matth. xii. 34. *Out of the abundance of the heart, the mouth speaketh. How can ye, being evil, speak good things?*

O Holy Spirit of Grace, enable me to overcome the shame of a degenerate age, which will hear nothing with delight, but what concerns this world. O touch my heart with the true love of God, the excellencies of his laws, the pleasantness of his service, the wonders of his providences, &c. [that I may edify those that hear me.] This I beg for Jesus Christ's sake.

John xv. 7. *Ask what ye will, and it shall be done unto you.*

These, O Jesus, are the things that I ask. *Intercede for me!* That I may be truly sensible of the diseases I labour under, and thankfully embrace the means which thy goodness hath ordained for my recovery.

Grant that the end of all my actions, and designs, may be the glory of God.

Enable me to resist all the sinful appetites of my corrupt nature.

Grant that I may hunger and thirst after righteousness.

Vouchsafe me the spirit of adoption,—of supplication and prayer,—of praise and thanksgiving.

Obtain

Obtain for me, O Jesus, the graces of *mortification* and *self-denial*; the graces of a true *humility*, and the fear of God.

Grant, O God, that I may never knowingly live one moment under thy displeasure, or in any known sin.

Grant, O God, that as I have been regenerate, and made thy child by adoption and grace, I may daily be renewed by thy Holy Spirit, for Jesus Christ's sake.

Enable me, gracious God, to escape the corruption that is in the world through lust, that I may be partaker of the divine nature.

Lord, grant me grace to withstand the temptations of the world, the flesh, and the devil; and with a pure heart and mind to follow Thee, the only God, through Jesus Christ our Lord. *Amen.*

Let thy love, O God, be shed abroad in my heart, by the power of the Holy Ghost, and grant that it may appear in my *life*, my *conversation*, my *words*, and *actions*, for Jesus Christ's sake.

Blessed be God that I was admitted into the fellowship of Christ's Religion. Grant, O God, that I may eschew all those things that are contrary to my profession, and follow all such things as are agreeable to the same, for Jesus Christ's sake.

Keep

Keep me, I beseech Thee, O Heavenly Father, under the protection of thy good providence, and make me to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord.

Put away from me all hurtful things, and give me those things that be profitable for me, through Jesus Christ.

Mercifully grant unto me, O God, such a measure of thy grace, that running the way of thy commandments, I may obtain thy gracious promises, and be made partaker of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

Forgive me those things whereof my conscience is afraid, and give me those good things which we are not worthy to ask, but through the merits and mediation of thy Son Jesus Christ.

That I may obtain that which thou dost promise, make me to love that which thou dost command, through Jesus Christ.

Keep me from all things hurtful, and lead me to all things necessary to my salvation, through Jesus Christ.

The Lord deliver me from every evil work, and preserve me to his heavenly kingdom: to whom be glory for ever and ever. *Amen.*

O that thy Holy Spirit may direct and rule my heart, O God, through Jesus Christ.

Of

Of thy bountiful goodness, O Lord, keep me, I beseech Thee, from all things that may hurt me, that I may cheerfully accomplish those things which Thou would'st have done, through Jesus Christ our Lord.

Grant, O God, that I may be cleansed from all my sin, and serve Thee with a quiet mind, through Jesus Christ.

Deliver me, O Lord, from the bonds of those sins, which, through my frailty, I have committed, for Jesus Christ's sake.

Faith.

O that I may believe in Thee, O God, and put my whole confidence and trust in Thee alone, and not in any thing that I myself can do.

Grant, O God, that I may so perfectly, and without all doubt, believe in thy Son Jesus Christ, that my faith in thy sight may never be reprov'd, for the sake of the same Jesus Christ.

Against Wavering.

Grant, O God, that we may not be carried about with every blast of vain doctrine, but that we may be firmly established in the truth of thy holy Gospel, through Jesus Christ.

Grant, O God, that I may perfectly know thy Son Jesus Christ to be the *way*, the *truth*, and the *life*,—the *author* of the *way*,
the

the *teacher* of the *truth*, and the *giver* of *life*; that I may stedfastly walk in the way that leadeth to eternal life, through the same Jesus Christ.

Covetousness.

Give me grace to forsake all covetous desires, and inordinate love of riches and pleasures, through Jesus Christ.

Grant that I may both perceive, and know, what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ.

Grant me, O God, the true circumcision of the Spirit, that my heart, and all my members, being mortified from all carnal lusts, I may in all things obey thy blessed will.

O that we, who know Thee now by faith, may, after this life, have the fruition of thy glorious Godhead!

In all our dangers and necessities, stretch forth thy right hand to save and defend us.

Charity.

O, send thy Holy Ghost, and pour into my heart that most excellent gift of charity, that very bond of peace and of all virtue, without which, whosoever liveth is counted dead before Thee.

Grant, I do most humbly beseech Thee, O God, that as by thy special grace preventing
me,

me, Thou dost put into my mind good desires, so by thy continual help, I may bring the same to good effect, through Jesus Christ.

O everlasting God, grant, that as thy holy Angels always do Thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ.

Grant me grace so to follow thy blessed Saints in virtuous and godly living, that I may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee.

I pray God that my whole *spirit*, (my understanding, will, and conscience,) my *soul*, (my appetites, affections, and passions,) and my *body*, (the tabernacle of my soul,) be preserved blameless unto the coming of our Lord Jesus Christ.^d

May I take pleasure in abiding in thy presence, O God; in depending upon Thee; in leaving myself entirely to thy disposal, as a continual sacrifice to thy will.

Give me a victory over all my sins and imperfections, increase in me the graces of *faith*, *hope*, and *charity*, of *humility*, *meekness*, *patience*, and *resignation*, and all other Christian virtues; for Jesus Christ's sake.

Preserve me, gracious God, from *spiritual pride*, from ascribing any thing I have done,

^d 1 Theff. v. 15.

or can do, to myself, and robbing Thee of the glory of saving me from eternal ruin.

Take possession, O Jesus, of thy right in my soul, which Thou hast redeemed with thy most precious blood, and root out all self-righteousness, self-interest, and self-will;—that Thou mayest be my righteousness, and all in me.

Repentance.

Give me, O God, such a true sorrow for my sins, as shall enable me to embrace all the necessary means, how bitter soever, for rooting sin out of my soul.

Humility.

1 Pet. v. 5. *God resisteth the proud, and giveth grace to the humble.*

I have all the reason in the world to be humble. Without God I am nothing. Without his help and grace I can do nothing that is good. Without his word, I know nothing. Of myself, I deserve nothing but punishment. Of my own, I have nothing but faults, imperfections, and sins, an inclination to evil, an aversion to good, unruly senses, ungovernable passions, unreasonable affections.

1 Cor. i. 30. O Lord Jesus Christ, who art made unto us of God, our *wisdom*, by revealing him and his glorious perfections; our *righteousness*, by satisfying the justice of God in our nature; our *sanctification*, by procuring
for

for us the Holy Ghost, and by restoring us, being sinners, to God's favour; our *redemption*, by redeeming us from death eternal. O Jesus, for these mighty favours, all love and glory be to Thee, with the Father and the Holy Ghost, for ever. *Amen.*

The way of an HAPPY LIFE.

Lay nothing too much to heart; desire nothing too eagerly; rejoice not excessively, nor grieve too much for disasters; be not violently bent on any design; nor let any worldly cares hinder you from taking care of your soul; and remember, that it is necessary to be a Christian (that is, to govern one's-self by motives of Christianity) in the most common actions of civil life.

Col. iii. 17. *Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

He that would not fall into temptation, must have a presence of mind, a watchful eye over himself; he must have great things in view, distinguish betwixt Time and Eternity; or else he will follow what passion, not what reason and religion, suggest.

Christian Perfection.

Whoever aspires after, (that is, in being so united to God, as to be one spirit with him) must

must resolve to do all things with this sole view, TO PLEASE GOD. This I purpose, this I forbear, this I undertake, this I do, this I suffer, in obedience to the Will of God; and because I believe it will be for his glory. This should be our express purpose, at all times, when we have time to make it; and should be often renewed, lest our own will come to be the rule of our actions. If I am careful to do this, I shall always have my end, whether I succeed, or be disappointed, being convinced it is God's will.

Rom. xvi. 14. *Put ye on the Lord Jesus, and make not provision for the flesh, to fulfil the lusts thereof.*

Grant, O Lord, that "I may keep under my body, and bring it into subjection, lest by any means, [when I have preached to others] I myself should be a cast-away."^e

"Be ye all of one mind, having compassion one of another. Be pitiful, be courteous: not rendering evil for evil, nor railing for railing, but contrarywise blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it."^f

Give me, O Lord, a wife, a sober, a serious, a religious heart, [that I may do Thee honour in a faithful discharge of the duties of my calling.

^e 1 Cor. ix. 27.

^f 1 Pet. iii. 8, 9, 10, 11.

Give me true Christian courage, that I may never faint in the way of my duty.]

Preserve me from evil councils, and rash enterprises. O make thy way plain before my face.

Support me this day under all the difficulties I shall meet with.

I offer myself to Thee, O God, this day, to do in me, and with me, as to Thee seems most meet.

Vouchsafe me, gracious God, the spirit of adoption, whereby I may cry, *Abba, Father*, and apply to Thee, through Jesus Christ, not as an angry judge, but as to a merciful and loving father.

Remember, that the life of man is only to be valued for its usefulness.

[Matth. vii. 13, 14. *Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

Grant, O Jesus, that I may never flatter myself or others on this subject.]

John xv. 12. *This is my commandment, that ye love one another.*

O Thou, who hast given me this command and pattern, give me a sincere desire of following, and grace and power to do it.

James

James v. 15. *And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, (αφεθησεται αυτου) he shall be absolved, i. e. upon his confession.*

O Lord of life and death! have mercy upon all those who are visited with sickness; sanctify this thy fatherly correction, that they may search their ways, and see whence this visitation cometh. Have mercy upon all that are appointed to die, and grant that they omit nothing that is necessary to make their peace with Thee, and that they may be delivered from death eternal. And God grant that we may apply our hearts to that holy and heavenly wisdom, while we live here, which may in the end bring us to life everlasting, through Jesus Christ our Lord. *Amen.*

Noon.

1 Tim. ii. 1. *I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.*

Acts xvii. 26. *For we are all of one blood.*

And charity, that more excellent way, is a tender affection for the whole creation of God.

[To promote the kingdom of God, is to increase and hasten one's own happiness.

That

That "man is born to trouble," I see wherever I turn my eyes. I know what *pain* is by experience; and though I was never in *want*; yet, from the complaints of others, I see it is grievous, and fit are those things to be laid before the throne of Grace.

And since many have desired my prayers, and others have been my benefactors, and do constantly pray for me, I should not neglect to pray for them.

There are also many who cannot, and many who forget to pray for themselves, for whom charity should oblige one to pray.

And I should by no means forget the place of my birth, education, and preferment, that I may be some way useful to them, at least desire that God will accept my prayers for them.]

O God, almighty and merciful, let thy fatherly kindness be upon all whom Thou hast made. Hear the prayers of all that call upon Thee; open the eyes of them that never pray for themselves; pity the sighs of such as are in misery; deal mercifully with them that are in darkness, and increase the number of the graces of such as fear and serve Thee daily. Preserve this land from the misfortunes of war; this church from all dangerous errors; this people from forgetting Thee, their Lord and Benefactor. Be gracious to all those countries that are made desolate by the sword, famine,

mine, pestilence, or persecution. Bless all persons and places to which thy providence has made me a debtor; all who have been instrumental to my good by their assistance, advice, example, or writings. And make me in my turn useful to others. Let none of those that desire my prayers want thy mercy, but defend, and comfort, and conduct them through to their lives' end.

“ In every thing give thanks: for this is
 “ the will of God in Christ Jesus concern-
 “ ing you.”⁸

[Special Favours.]

That I was born of honest and religious parents, and in a Christian and Protestant country.

That I had an early right to the Covenant of Grace.

That I had an education and preferment beyond the abilities of my father's house.

That I had the advantage of honourable and worthy friends; an excellent wife, and four lovely children.

Extraordinary Deliverances.

From dangerous wounds I received in my head and thigh, when a child;

From gunpowder;

From fire;

From the dangers of the sea.

⁸ 1 Theff. v. 18.

Merciful

Merciful Visitations and Chastisements.

A fever in 1693.

A long indisposition, of which I recovered in 1698.

The loss of three children, at such time as evidently shewed the reason of the visitation.

The loss of my dearest wife, with a very peculiar circumstance at the funeral, which shewed at once the love and the justice of God.]

Cause us, O God, to profit by all the visitations of thy grace and mercy.

It becometh well the just to be thankful.

O Lord and Father, I am not worthy of the least of all thy mercies, which Thou hast shewed thy servant, neither can I render due thanks and praise for them; but, O Lord, accept of this my sacrifice of praise and thanksgiving.

For all the known, and for all the unobserved favours, deliverances, visitations, opportunities of doing good, chastisements and graces of thy Holy Spirit, vouchsafed to myself and to my family, I bless thy holy providence; beseeching Thee to pardon my ingratitude, that I have passed so many days and years without observing, and without acknowledging, thy great goodness to thy unworthy servant.

For

For when I soberly consider my dependance upon Thee, for my life, welfare, health of body, peace of mind, grace, comfort, and salvation, I ought to be very thankful.

Glory be to God, my Creator; glory be to Jesus, my Redeemer; glory be to the Holy Ghost, my Sanctifier, my Guide, and Comforter:—All love, all glory, be to God most high. *Amen.*

Let us never ascribe any thing to ourselves, but all to the grace of God, and render to him all the glory of his works.

Preserve me, O God, from the insensibility of those who receive thy favours without being affected with them, and from the ingratitude of those who look upon them as a debt.

Pf. xc. 1, 2. It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O Most High! To shew forth thy loving-kindness in the morning, and thy faithfulness every night.

Many and great have been the favours and blessings which Thou hast bestowed upon these nations; for which, O Lord, in conjunction with those who praise Thee for them, and in the stead of those who forget to praise Thee, I bless and praise thy holy name.

Bless the Lord, O my soul, and forget not all his benefits.

OUR FATHER, WHICH ART IN HEAVEN;

Acts xvii. 28. In Thee we live, and move, and have our being.

Grant

Grant, O Father, that all Christians may live worthy of this glorious relation.

O that we may not sin, knowing that we are accounted thy children!^h

Grant that we may love Thee with all our heart, and mind, and soul and strength.

Blessed be God, who dealeth with us with the tenderneſs of a Father.

O that we may remember that our Father and our inheritance is in heaven!

I commit myself and all that belongs to me to thy fatherly care and love.

Verily, whatever ye ask the Father in my name, he will give it you.ⁱ This is the great support and comfort of finners. Hear us, for thy Son's ſake; for as finners, we have no right to ask any favour.

What manner of love is it, that we ſhould be called the ſons of God!^k

HALLOWED BE THY NAME.

"Thou art worthy, O Lord, to receive honour, and power, and glory; for Thou haſt created all things.

"In this is my Father glorified, that ye bring forth much fruit."

May thy children have a great regard for every thing that belongs to Thee.

May I never diſhonour Thee, O Heavenly Father, by word or deed.

^h Wiſdom xv.

ⁱ John xvi. 23.

^k 1 John iii. 1.

May

May I glorify Thee daily by a good life.
Fill my heart with a great concern and zeal
for thy glory.

“ Let every thing that hath breath praise
“ the Lord.”

“ They that honour me, I will also honour.”

How little have I done to promote thy
glory! God be merciful unto me.

THY KINGDOM COME.

May all the kingdoms of the world obey
thy laws, and submit to thy providence, and
become the kingdoms of the Lord, and of his
Christ!

May all that own Thee for their king,
become thy faithful subjects!

Bless the pious endeavours of all those
that strive to propagate the gospel of thy
kingdom.

Vouchsafe to reign in my heart; and let
not Satan ever have dominion over me.

Fit us, O God, for the coming of thy
kingdom. May I submit and rejoice to be
governed by Thee.

O that thy Holy Spirit may direct and
rule my heart; subdue in me all pride and
covetousness, hatred, malice, envy, lust, and
all uncleanness, and whatever shall offend
Thee.

THY

THY WILL BE DONE IN EARTH, AS IT IS IN
HEAVEN.

1 Theff. iv. 3. *This is the Will of God,
even your sanctification.*

Thou hast sent us into the world, not to
do our own will, but thine.

May thy name be honoured by the good
lives of Christians.

O that I may have respect unto all thy
commands.

May thy will, revealed to us in thy holy
Word, be the rule of my will, of my desires,
of my words, life, and actions.

GIVE US THIS DAY OUR DAILY BREAD.

John vi. 27. *Labour not for the meat which
perisheth, but for that meat which endureth unto
everlasting life.*

Give us the bread which came down from
heaven, and giveth life unto the world.

Lord, give us evermore this bread. May
we never deprive ourselves of this food, which
will preserve our souls from death, and re-
store life unto our bodies.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE
THEM THAT TRESPASS AGAINST US.

Luke vi. 37. *Forgive, and ye shall be for-
given.*

Grant, O Heavenly Father, that I may
close with this merciful condition of pardon.
Thou

Thou hast been all mercy to me, O God, grant that I may be so to all others.

Blessed be the Lord, who has put our salvation into our own hands. May thy grace, O Father, give me an heart ever ready to forgive!

AND LEAD US NOT INTO TEMPTATION.

1 Cor. x. 13. *Let him that thinketh he standeth (firm) take heed lest he fall.*

Let not any confidence in ourselves provoke Thee, O God, to leave us to ourselves.

2 Pet. ii. 9. *The Lord knoweth how to deliver the godly out of temptation.*

Thou, O Father, knowest my infirmities, and the power of my enemies; be not wanting to me in the hour of temptation.

Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Make me mindful of my weakness, that I may be more watchful and importunate for grace.

Fortify my soul against the temptations of the world, the flesh and the devil, for Jesus Christ's sake.

BUT DELIVER US FROM EVIL.

1 Pet. v. 8. *Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.*

Grant

Grant, O Heavenly Father, that this adversary may never find me off my guard, or from under thy protection.

In all my saving trials, give me grace and power to overcome, to thy glory.

FOR THINE IS THE KINGDOM, AND THE POWER,
AND THE GLORY, FOR EVER AND EVER. AMEN.

To Thee, to Thee alone, and to thy Son,
and Holy Spirit, be glory for ever and ever.
Amen.

Evening.

Pf. cxli. 2. *Let my prayer be set forth in thy
sight as the incense; and let the lifting up
of my hands be as an evening sacrifice.*

THAT it hath pleased God to add another day to the years of my life; that none of his judgments, to which for my sins I am justly liable, have fallen upon me: that by his grace he hath kept me from all scandalous sins, and from the dangers of an evil world; that he has given me occasions of doing good, and grace to make use of them; that he hath supplied me and my family with the necessities of this life, and with means of attaining a better:—

Accept, O God, of my unfeigned thanks
for these, and for all thy mercies from day to
day

day bestowed upon me. Add this to all thy favours, I beseech Thee, that I may never forget to be thankful.

Possess my heart with such a deep sense of my obligations to, and dependance upon Thee, for life, and health, and grace, and salvation, that religion may be my delight, as well as my duty.

But that I may serve Thee with a quiet mind, forgive me the things whereof my conscience is afraid, and avert the judgments which I have justly deserved. Remember not the offences of my youth; and in mercy blot out those of my riper years. Pardon my sins of the day past, and of my life past, and grant that they may never rise up in judgment against me. *Amen.*

1 John ii. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

O most powerful Advocate, I put my cause into thy hands; let thy blood and merits plead for me; and by thy mighty intercession, procure for me a full discharge of all my sins.

John v. 14. *Sin no more, lest a worse thing come unto thee.*

Lord, the frailty of man without Thee cannot but fall. In all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me.

[1 Pet.

[1 Pet. i. 7. *Pass the time of your sojourning here in fear.*

May God give me a salutary dread of the unfaithfulness of my own heart; and while my duty obliges me to promote the salvation of others, make me always consider my own frailty, and fear for myself.

John xx. 21. *As my Father hath sent me, even so send I you.*

O my Saviour! I acknowledge thy goodness in appointing unworthy me a successor of thy Apostles. Cause me thoroughly to weigh the sanctity of my calling; and to discharge it faithfully.

I have given you an example.

Yes, my Lord and Master; but I am ashamed when I consider, how far I come short of this example; how poor my pains have been; how little of my time, my labour, my care, my thoughts, have been spent in thy service.

O Lord, pardon what is past; and give me grace to study thy spirit and conduct, and follow them more faithfully for the time to come.

John x. 27. *My sheep hear my voice; and I know them, and they follow me.*

And may I, O Sovereign Pastor, always so speak, as that my flock may hear and understand

stand me; so converse with them, as that I may know *them*; and lead such a life, as that *they* may safely follow me.

1 Tim. iv. 16. *Take heed unto thyself, and to thy doctrine; in so doing, thou shalt both save thyself, and them that hear thee.*

Amen.—The good Lord grant that I may edify the Church both by my life and doctrine; that I may faithfully teach the mysteries, defend the faith, and maintain the truths of the gospel.

2 Tim. ii. 25. *In meekness instructing those that oppose themselves.*

O Jesu, impart to me a portion of that Spirit which prevailed with Thee to preach to a people who regarded Thee not, who rejected, who crucified Thee. Make me always sensible of my own infirmities, that I may treat others with compassion.

O God, engrave this truth upon my heart, that every moment of my life belongs to Thee. That I may preach thy Word; and may my prayers be evermore acceptable in thy sight, O Lord, my strength and my Redeemer!

Lukè xxii. 35. *When I sent you without purse, and scrip, and shoes, lacked ye any thing?*

O bountiful Lord and Master! who hast prevented all my wants and necessities to this day; grant that no anxious thoughts and fears
for

for the future, no spirit of infidelity, may ever tempt me to distrust thy providence, or to better or secure my condition by any unworthy means.

John xv. 20. *Remember the Word that I said unto you; the Servant is not greater than his Lord.*

My Lord and Master; may I never forget this truth, and then I shall never fear, never complain of injuries, evil treatment, or afflictions.

Heb. xiii. 17. *They watch for your souls, as they that must give account.*

We cannot answer for ourselves; and yet we stand charged and are accountable for others. Who can think of this without trembling? In mercy, O God, communicate to me a degree of grace, and a zeal answerable to the work I have undertaken, and the account I am to give.

Luke xii. 3. *Blessed are those servants, whom the Lord when he cometh shall find watching.*

The good Lord grant that I may be ever watchful in the way of my duty, and faithful in performing it. That I may live in the daily expectation of my Lord's coming; and that when I die, I may be made partaker of that blessedness which God hath promised his faithful servants.]

Pf. xci.

Pf. xci. 1. *Whoſo dwelleth under the defence of the moſt High, ſhall abide under the ſhadow of the Almighty.*

May the Almighty God take me, my family, my friends, my relations, my benefactors, and my enemies, under his gracious protection. Give his holy angels charge concerning us. Preſerve us from the prince and powers of darkneſs, and from the dangers of the night; and keep us in perpetual peace and ſafety; through Jeſus Chriſt our Lord. *Amen.*

Hear me, O God, not according to my weak underſtanding, but according to the full importance of that holy prayer, which Jeſus Chriſt has taught us, and which I preſume to offer:—

Our Father, which art in Heaven, &c.

OUR FATHER, WHICH ART IN HEAVEN; HAL-
LOWED BE THY NAME.

God will be glorified in the ſalvation of ſouls.

If the Almighty God were not my Father, I might expect vengeance inſtead of mercy.

May I glorify Thee in a faithful diſcharge of the duties of my calling.

May

May I shew by my life that God is my father.

This earth is not the inheritance of the children of God.

Blessed be God, who dealeth not with us with the authority of a Lord over his servants, but with the tenderneſs of a Father over his children.

THY KINGDOM COME.

Eſtabliſh thy kingdom in my heart, O God. I own Thee for my King; do Thou make and own me for thy faithful ſubject. Enlarge thy kingdom, for the honour of thy great name. May I preſerve thy kingdom within me, the government of thy Spirit. Bring me into ſubjection to thyſelf, by thy grace.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

That Thou mayeſt have a Church on earth as obedient to thy will as that is in heaven.

A Chriſtian prayer is always answered, becauſe nothing is aſked but that *God's Will be done*.

O Heavenly Father, ſubdue in me whatever is contrary to thy holy will. Grant that I may ever ſtudy to know thy will, that I may know how to pleaſe Thee.

Thy will, O God, is the perfection of juſtice; let me never preſcribe to Thee what Thou

Thou oughtest to give me. What Thou doest will, we may be sure, be best for us; we cannot be sure of what we will for ourselves. Hearken not to the corrupt desires of my heart, but to the voice of thy own mercy.

GIVE US THIS DAY OUR DAILY BREAD.

Yes, my God, I will have recourse to Thee daily; for on Thee I depend daily for life, and breath, and grace, and all things.

Give me a true understanding of, and love for thy Word, the bread which nourisheth to eternal life.

For Thou, O Lord, hast taught us not to seek that bread which perisheth, but that which endureth to eternal life.¹

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

May I ever shew mercy to men, that I may receive it from Thee, my God.

Do I value my soul, and think this too hard a condition?

May I never pray with a spirit of malice or revenge, lest I obtain nothing but mine own condemnation.

Thou art all mercy to me; grant that I may be all mercy to my brethren, for thy sake, O Father.

¹ John vi. 27.

AND LEAD US NOT INTO TEMPTATION, BUT
DELIVER US FROM EVIL.

For Thou knowest our infirmities, and the power and malice of our enemies.

Thou knowest how to deliver the godly out of temptation.^m

Grant, O God, that I may never run into those temptations; which in my prayers I desire to avoid!

Vouchsafe me the gift of perseverance, on which my eternal happiness depends.

Lord, never permit my trials to be above my strength.

O Holy Spirit of Grace, be not wanting to me in the hour of temptation. And in all temptations, give us power to resist and overcome. Leave us not in the power of evil spirits to ruin us. Support us under all our saving trials and troubles.

FOR THINE IS THE KINGDOM, AND THE POWER,
AND THE GLORY, FOR EVER AND EVER. AMEN.

Let thy fatherly compassion grant what the Son of thy love has encouraged us to pray for.

By thy Almighty power make good whatever is defective in me.

EXAMINATION.

Ecclus xviii. 20. *Before judgment, examine thyself; and in the day of visitation thou shalt find mercy.*

^m 2 Peter ii. 9.

VOL. II.

O

Discover

Discover to me, O thou searcher of hearts, whatever is amiss in me, whether life or principle.

1 John iii. 20. *If our heart condemn us not, then have we confidence towards God.*

1 John iii. 9, 10. *Whosoever is born of God doth not commit sin, (so as to be a servant of sinⁿ) In this the children of God are manifest, and the children of the devil.*

Hab. ii. 1. *I will hear what the Lord God will say concerning me.*

Gen. iv. 7. *If thou doest well, shalt thou not be accepted? If thou doest not well, sin lieth at the door.*

[Acts vi. 4. *We will give ourselves over continually unto the ministry of the word, and to prayer.*

Have I done so this day?

Have I been mindful of the duties of my proper calling?

Do I make it the great concern of my life to promote the eternal interest of my flock?

Have I read the Holy Scriptures, in order to instruct my people, and to preserve them from error?

Do I call upon God for the true understanding of the Holy Scriptures?

Do I deny all ungodliness and worldly lusts, so as to be an example unto others?

ⁿ John viii. 34.

Have

Have I endeavoured to keep up the discipline of this church, by correcting the criminalous?

Have I an eye to such as are in Holy Orders, and to such as are designed for the ministry?

Have I been charitable and kind to poor and needy people?

Do I make the Gospel the rule of my private life, and Jesus Christ my pattern?

Do I endeavour after holiness?

Do I live as in God's presence?

Is my conversation unblameable?

Do I give the praise of this to God, through Jesus Christ?]

Death.

From sudden, from unprepared death, good Lord deliver me, my children, and family, and all that desire my prayers. May we never be surprized in sin; and may thy mercy supply whatever shall be wanting in our preparation for death.

For myself, with the submission of a penitent sinner, under the righteous sentence of death passed upon all mankind, I beg that I may so live, as that I may with joy resign my life

life a sacrifice of obedience, in union with that of my Saviour's, to Thee, O Father, trusting in thy mercy and goodness, and promises in Jesus Christ, at the hour of death, and in the day of judgment. *Amen.*

Eph. iv. 6. *Let not the sun go down upon your wrath.*

Lord, grant that I may lie down to sleep with the same charitable dispositions with which I desire and hope to die.

I beseech Thee for all that are my enemies, not for judgment and vengeance, but for mercy, for the remission of their sins, and for their eternal happiness.

Pf. xiii. 3. *Lighten mine eyes, O Lord, that I sleep not in death.*

Deliver me from the terrors of the night, and from the pestilence that walketh in darkness.*

Let my sleep be free from sin; preserve me, O Lord, from evil dreams, and evil dæmons.

Into thy hands I commend myself, my spirit, my soul, and body, O Lord, thou God of truth.

Grant that I may remember Thee upon my bed.

Pf. iv. 9. I will lay me down in peace, and take my rest; for it is Thou, Lord, only that makest me dwell in safety.

May the Saviour and Guardian of my soul, take me under his protection this night and evermore.



SUNDAY MEDITATIONS.

EPISCOPACY.*

Question from the Office of Consecration.

Are you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this realm?

A. *I am so persuaded.*

ALMIGHTY God, who by thy providence hast brought me into thine immediate service, accept of my desire of serving Thee! and grant, that in the sincerity of my soul I may perform the several duties of my calling, and the vows that are upon me.

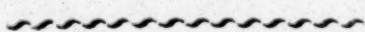
Blessed be Thy good Spirit, that ever it came into my heart to become Thy minister.

May the same good Spirit make me truly sensible of the honour and danger of so great a trust, and of the account I am to give.

* *These Meditations, and those for the six following days on the Offices of Consecration and Ordination, are adapted peculiarly to the Clergy only.*

And

And give me grace to make amends, by my future diligence, for the many days and years that I have spent unprofitably.—And this I beg for Jesus Christ's sake.



He that doth not find himself endued with a spirit of his calling, hath reason to fear that God never called him.

St. John x. 1. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. The sheep hear his voice; he calleth his own sheep by name. He goeth before them, and the sheep follow him: for they know his voice. A stranger will they not follow. I am the door of the sheep. By me, if any man enter, he shall be saved. The good shepherd giveth his life for the sheep. The hireling seeth the wolf coming, and leaveth the sheep; for he careth not for them.

MARKS OF A TRUE PASTOR.

A lawful entrance, upon motives which aim at the glory of God, and the good of souls. *An external call* and mission, from the apostolick authority of bishops.

The sheep hear his voice; that is, when he speaks to their hearts, and to their capacities.

He

He calleth his sheep by name; that is, he knows them so well as to know all their wants.

He goeth before them, and they follow him. He leads such a life, as they may safely follow.

A stranger will they not follow; that is, they ought not to follow such as break catholick unity.

I am the door. It is by Jesus Christ, not by us, that the flock is kept in safety; without him, we can do nothing; neither by our learning, our eloquence, or our labours.

The good shepherd giveth his life for the sheep. Either by spending it in the ministry, or suffering, if there be occasion; never sacrificing the flock to his own ease, avarice, or humours.

The hireling careth not for the sheep. He lords it over them, makes what advantage he can of them, and counts them his own no longer than they are profitable to him. *He leaves them;* that is, when dangers threaten. Then the good shepherd and the hireling are discovered.

Heb. v. 4. *No man taketh this honour unto himself, but he that is called of God, as was Aaron.*

Heb. v. 2. *High Priest: who can have compassion on the ignorant, and on them that are out of the way.*

A pastor

A pastor, who is sensible of his own infirmities, will not fail to treat sinners with meekness and compassion.

Heb. xiii. 17. *They watch for your souls as they that must give account.*

A most dreadful consideration this; inso-much as that St. Chrysostom said, upon reflecting upon it, *It is a wonder if any ruler in the church be saved.*

It will be work enough for every man to give an account for himself; but to stand charged, and to be accountable for many others, who can think of it without trembling? O God! how presumptuous was I, to be persuaded to take upon me this charge?

Who will value himself upon ecclesiastical dignities, who considers, that Judas was chosen to be an apostle?

O good Shepherd! I beseech Thee, for myself and for my flock, to seek us, to find us, to lead us, to defend us, and to preserve us to life eternal.

If God be satisfied with a pastor, it is of little importance whether he please or displease men.

Tit. ii. 15. *These things speak, and exhort, and rebuke with all authority. Let no man despise Thee; that is, for want of exercising ecclesiastical discipline.*

The

The following are truths which cannot be preached too often; viz. the bondage of man by sin,—the necessity of a deliverer,—the manner of our redemption,—the danger of not closing with it,—the power of grace to deliver us, &c.

A pastor should do all this, and act with the dignity of a man who acts by the authority of God.

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BISHOPS, &c.

We are willing enough to desire to imitate Jesus Christ and his Apostles in their authority, without thinking of following them in their humility, their labours, self-denial, &c.

A Bishop is a pastor set over other pastors. They were to ordain elders. They might receive an accusation against an elder. They were to charge them to preach such and such doctrines; to stop the mouths of deceivers; to set in order the things that were wanting; and lastly, this was the form of church government in all ages. So that to reject this, is to reject an ordinance of God.

Matth. v. 19. *Whoever shall do, and teach the commandments, the same shall be called great in the kingdom of God.*

It

It is in this the true greatness of a Bishop does consist, not in eminence of his see, multitude of attendants, favour of princes, &c.

Bishops were called to sit in parliament, to give their council according to God's law, as the Civil Judges were to give their advice according to the temporal laws in matters of difficulty.

Mark x. 44. *Whosoever of you will be the chiefest, shall be servant of all.*

The greatest prelate in the Church is he who is most conformable to the example of Christ, by humility, charity, and care of his flock; and who, for Christ's sake, will be a servant to the servants of God.

O Sovereign Pastor of souls! renew in thy church, and especially in me, this spirit of humility; that I may serve Thee in the meanest of thy servants. If I lie under the necessity of being served by others, let it be with regret, and let me exact no more service than is necessary.

Luke x. 3. *Behold, I send you forth as lambs among wolves*

It belongs to Thee, O Lamb of God, to guard both me, and my flock, from wolves who assault us, either openly or in sheep's clothing. I depend entirely upon Thee, in whatever relates to my own preservation, or that of the people committed to my care.

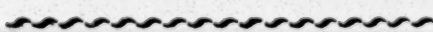
Luke



Luke xix. 20. *Lord, behold, here is thy pound, which I have kept laid up in a napkin.*

O my Saviour I tremble to think how I have followed the example of this slothful servant; and what reason I have to dread his doom. Rest is a crime in one who has promised to labour all the days of his life. And in me, therefore, it is a great evil, not to be always doing good. Pardon me, my God, for what is past; and let me not imagine, that because I am free from gross and scandalous crimes, that therefore I lead a good life.

O Lord, give me grace proportionable to the talents I have received, and to the account I am to give; that I may faithfully perform all the duties belonging to my state. *Amen.*



Whoever is associated to the priesthood of Christ, ought, in imitation of him, to sacrifice himself for the advantage of his church, and for all the designs of God.

Luke xxii. 26. *But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*

A Bishop does not know his office in the church, if he pretends to distinguish himself by power, imperiousness, and grandeur; or by any other way than by humility, and by a great

great concern for souls. Marks of distinction are rather a burthen which he bears out of necessity, but complains of them secretly to God. He considers himself as the servant, not as the lord of souls. Even Jesus Christ made himself our pattern in this.

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TRANSLATION OF

BISHOPS and PASTORS.

Self-love is too often at the bottom, and not the glory of God, or the good of souls.

When men's labours are attended with tolerable success, yet, because either they can better their temporal condition, or think that a more publick station would be more suitable to their great capacities, they leave their station for one more full of dangers, without any prospect of being more serviceable to God, or to his church, and the souls of men; not considering, that this is the voice of pride, self-love, and covetousness, and an evil example to others, to whom we do, or should preach humility, as the very foundation of Christianity.

The greater share we have in the authority of Jesus Christ, the greater must we expect to have in his sufferings; the cross being the reward of faithful Pastors.

To

To leave a clergy and a people to whom one is perfectly well known, to go to another to whom one is a stranger, and this for the sake of riches, which are supposed to have been renounced; this was unknown to the first ages of Christianity.

He is but the vain image of a pastor, an idol shepherd,^o who chuses to abandon his flock, and leave them to the conduct of those who have no concern for them; and intrust the salvation of those souls to others, for whom he himself is responsible to God. He may be learned, he may be employed, &c. but he cannot be a good shepherd.

John ix. 34. *Thou wast altogether born in sins, and dost thou teach us? And they cast him out.*

This is the character of a wicked pastor; —to treat their flock with imperiousness, and ill language; to be impatient to be told their duty, and to be over-hasty in turning men out of communion, and breaking unity.

From the time a pastor is mercenary, he has an indifferency for the interests of Christ and his church, and is ready to give all up upon the prospect of worldly honour and advantage.

On the other hand, nothing renders a pastor more amiable in the sight of God, or draws down more graces and blessings, than a contempt of earthly things, and of the conveniences

^o Zech. xi. 17.

conveniences of life, that he may approve himself a faithful minister of Christ.

He lays down his life, who lays down the love thereof, for his flock.

John x. 37. *If I do not the works of my Father, believe me not.*

Since Jesus Christ put his doctrine upon this issue, let me not expect to be his minister, if I do not shew forth, in my life, the works becoming such a person.

A minister of state talks of nothing but of the interests of his prince, &c. So should we, if this were most at our hearts.

John xiii. 20. *He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.*

Acts vi. 2. *It is not reason that we should leave the word of God, and serve tables.*

That is, spiritual affairs must not be left for the sake of temporal.

They who are the first in authority, ought to be the first in discharging their duty, and in setting a good example to others.

2 Cor. iv. 5. *Ourselves your servants for Jesus' sake.*

An air of imperiousness does not become a servant.

2 Cor. viii. 23. *They are the messengers of the churches, and the glory of Christ.*

A faithful

A faithful pastor is the glory of Christ, because his whole life is a continual sacrifice to the glory of him who has sent him. And because Christ himself has made him faithful, &c.

A true pastor has but one thing at heart, which is the performance of his duty; and this is that which secures his peace, his confidence, his hope, &c.

1 Tim. i. 3. *That thou mayest charge some that they teach no other doctrine.*

This is one of the chief duties of a bishop, to be watchful concerning the purity of the doctrine, that none corrupt it, but that they confine themselves to the truths taught by the apostles, (ver. 4.) that they avoid such as only minister to questions, [disputes] rather than to godly edifying.

1 Tim. iii. 2. *A Bishop must be blameless, the husband of one wife, vigilant, sober, (modest) of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre:—but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.*

My

My God, what qualifications are these! And how rash was I to undertake such a work, without sitting down and counting the cost, whether I was able to finish it? Thou only canst supply all my defects, which I beseech Thee to do.

Enable me, I beseech Thee, to come as near as possible to this character; that I may teach the mysteries, defend the faith, maintain the truths of the gospel; that I may be a pattern to my flock, edify the church, both by my discourses and example, and hearty zeal for the salvation of souls, and a care to secure my flock from the corruptions of the age. *Amen.*

CHURCH GOVERNMENT.

Col. iv. 5. *Walk in wisdom toward them that are without, redeeming the time.*

Prudence is very necessary in dangerous times; it being no small fault to give occasion to the raising of storms against the church and her ministers, for want of having a due regard to the times, and to the passions of carnal men.

1 Tim. iv. 16. *Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.*

That is; endeavour first to establish the kingdom of God in yourself, and then you will

will be able to do it in your flock, and so both shall be saved.

Matth. xx. 26, 27. *Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister.*

God give me a true and prudent humility; to have nothing of the air of secular governors, to attend the flock of Christ as a servant, to look on him as my pattern, to study his conduct and spirit, to spend, and be spent for my flock, that I may never desire to increase my burden, that I may be better qualified to be ministered unto; and that I may never strive to live at ease, in plenty, in luxury, repose, and independence. *Amen.*

The name of a servant ought to be esteemed honourable to the eye of faith, and a real privilege, since Jesus Christ took upon him the nature of a servant.

Bishops and priests (saith St. Ambrose) are honourable, on account of the sacrifice they offer.

The power of the keys, and the exercise of that power; the due use of confirmation and (previous to that) examination; a strict examination into the learning, lives, and characters of such as are designed for holy Orders, are matters of infinite and eternal concern.

As

As also the visitation of parishes, and exercise of church discipline upon all offenders.

A man may be ruined by those very means which were designed to enable him to discharge his duty with more convenience. And bishops have too often been put into such easy circumstances, as to forget that they were bishops.

A bishop who has more regard to his temporalities, than to the souls of his flock, is fallen into this sad condition.

Matth. xii. 18, 19, &c. *Behold my servant, whom I have chosen; he shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, &c.*

How lovely is this meekness of Christ; how worthy to be imitated by his ministers! their ministry not being a ministry of pride, contention, imperiousness, and violence; but of humility, peace, mildness, and moderation.

Rev. i. 16. *And he had in his right hand seven stars.*

Make me, O Jesus, a shining star in thy church; support me by thy right hand; guide and direct me by thy light; let me never become a wandering star.

A primitive Bishop will be careful to avoid, as much as possible, worldly equipage and retinue, excess, pomp, and ostentation. To do

otherwise would be to establish the kingdom of Satan, which we would destroy; and to destroy the kingdom of Jesus, which we would establish.

MISSION.

May I, gracious Lord, take all opportunities of shewing my mission, by edifying my neighbour, and shewing him the Saviour on which his salvation depends.

Bishops are called angels in the Revelations, intimating that they should have no interest on earth at heart so much as that of the good of the church, and the honour of God.

RESIDENCE.

Nothing can supply the want of a Pastor's presence.

INTERCESSION FOR MY FLOCK.

He who bewails not the sins of his people, and does not, by his own tears, make as it were some amends for their impenitency, is not worthy to be their mediator with God.

God often grants, to the faith and prayers of others, the conversion of a sinner, who himself doth not think of God.

Gracious God, look down in mercy upon the miserable case of these whom I now present before Thee. Touch their hearts most powerfully from above, that they may see,
before

before it be too late, the danger of living without God in the world, for Jesus Christ's sake. *Amen.*

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FOR A CRIMINAL UNDER THE SENTENCE  
OF DEATH.

O merciful God, our only help in time of need, hear me, I beseech Thee, for this miserable sinner.

Touch his heart most powerfully from above, that he may give glory to Thee in a full and free confession of his crimes, and of thy justice and mercy in bringing them to light.

Give him a true sense and knowledge of all his sins, and true repentance for them, that they may be done away by thy mercy, and his pardon sealed in heaven before he go hence, and be no more seen.

Grant that with a firm faith and trust in thy mercy, he may lay hold of thy promises, for Jesus Christ's sake, to all that repent and believe.

Look upon the work of thine own hands. Let not his sins obstruct thy mercy. Suffer him not to overlook this day of visitation, nor to die his sins.

O blessed Jesus, O powerful Advocate; undertake for this sinner by thy cross and passion; deliver him from the bitter pain of eternal

eternal death, as Thou didst the penitent thief, even at the last hour. *Amen.*

## BRIEFS.

Consider the uncertainty of human affairs. Who knows whose turn it may be next, to suffer by fire, by loss of friends, sickness, &c. so as to want the charity of others?

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## LORD'S SUPPER.

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## BEFORE SERVICE BEGINS.

May it please Thee, O God, who hast called us to this ministry, to make us worthy to offer unto Thee *this sacrifice* for our own sins, and for the sins of thy people.

Accept our service and our persons, through our Lord Jesus Christ, who liveth and reigneth, with Thee and the Holy Ghost, one God, world without end. *Amen.*

O, reject not this people for me, and for my sins.

## UPON PLACING THE ALMS UPON THE ALTAR.

All that we possess is the effect of thy bounty, O God; and of thy own do we give Thee. Pardon all our vain expences; and  
accept

accept of this testimony of our gratitude to Thee, our benefactor, for the Lord Jesus' sake.

UPON PLACING THE ELEMENTS UPON  
THE ALTAR.

Vouchsafe to receive these thy creatures from the hands of us sinners, O Thou self-sufficient God!

IMMEDIATELY AFTER THE CONSECRATION.

We offer unto Thee, our King, and our God, this Bread and this Cup.

We give Thee thanks for these, and for all thy mercies; beseeching Thee to send down thy Holy Spirit upon this sacrifice, that he may make this bread the Body of thy Christ, and this cup the Blood of thy Christ. And that all we, who are partakers thereof, may thereby obtain remission of our sins, and all other benefits of his passion.

And, together with us, remember, O God, for good, the whole mystical body of thy Son; that such as are yet alive may finish their course with joy; and that we, with all such as are dead in the Lord, may rest in hope, and rise in glory, for thy Son's sake, whose death we now commemorate. *Amen.*

May I atone unto Thee, O God, by offering to Thee the pure and unbloody sacrifice, which Thou hast ordained by Jesus Christ. *Amen.*

But



But how should I dare to offer Thee this sacrifice, if I had not first offered myself a sacrifice to Thee, my God?

May I never offer the prayers of the faithful with polluted lips, nor distribute the bread of life with unclean hands!

I acknowledge and receive Thee, O Jesus, as sent of God, a *prophet*, to make his will known to us, and his merciful purpose to save us; as our *priest*, who offered himself an acceptable sacrifice for us, to satisfy the divine justice, and to make intercession for us; and as our *king*, to rule and defend us against all our enemies.

May I always receive the holy sacrament in the same meaning, intention, and blessed effect, with which Jesus Christ administered it to his apostles in his last supper.

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### CONFIRMATION.

By Faith we receive the Spirit, which is of God. "I will put my Spirit within you," saith God.

We are truly Christians, by receiving the Spirit of Christ.

This is the great blessing of the Gospel, the fellowship of the Holy Ghost, with the desire of which we conclude our daily prayers, with the grace of our Lord Jesus Christ.

The

The love of God will be shed abroad in your hearts, by the Holy Ghost which is given you, if you do not resist nor grieve him, but follow the good thoughts he puts in your hearts.

This love of God for you will lead you to the love of your neighbour. By the same Spirit you will be led to every good work, to be just to all, charitable, &c. &c. The fruits of the Spirit are these; *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*

By the same Holy Spirit, you will be kept from pride, lust, malice, and every evil temper which makes God our enemy. It is by this good Spirit that you will be taught to pray, and to do every thing which you believe will please God, and avoid what you know will offend him.

#### THE EFFECT AND BLESSING OF CONFIRMATION.

It is to convey the inestimable blessing of the Holy Spirit of God by prayer, and the imposition of the hands of God's minister, that he may dwell in you, and keep you from the temptations of the world, the flesh, and the devil.

Confirmation is the perfection of baptism. The Holy Ghost descends invisibly upon such as are rightly prepared to receive such a blessing,

blessing, as, at the first, he came visibly upon those that had been baptised.

Acts viii. 7. *Then laid they (that is, Peter and John) their hands on them, (namely, whom Philip had baptised) and they received the Holy Ghost.*

O God, who hast called me to this high office, to confirm and bless the people in thy name, let thy blessing be dispensed, not according to my unworthiness, but according to thine own goodness, and the appointments of thy church.

O Lord, graciously behold thy servants, on whom I am now going to lay my hands.

Possess their hearts with a lively sense of thy great mercy, in bringing them from the power of Satan, in giving them an early right to the covenant of grace; that with the full consent of their will they may devote themselves to Thee, and to thy service; that they may receive the fullness of thy grace, and be able to withstand the temptations of the world, the flesh, and the devil.

Keep them, O Lord, in the unity of the church; and grant that they may improve all the means of grace vouchsafed them in this church, of which they are now to be made complete members.

Increase their knowledge, confirm their faith, and strengthen them in all goodness.  
Preserve



Preserve in their minds a constant remembrance of that vow which they are going to renew before Thee and thy church; that knowing that they are the servants of the living God, they may walk as in thy sight, avoid all such things as are contrary to their profession, and follow all such things as are agreeable unto the same.

O Lord, who hast made them thy children by adoption, bring them in thy good time to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

The Jews' custom was, when children were thirteen years old, and had learnt the law, &c. and their prayers, to bring them before the congregation, upon which they were declared sons of the precept, and were now to answer for their own sins, &c.

This usage was so reasonable and necessary, that it is probable it had its origin from God himself; as we are sure confirmation had from Christ.

Bishops shall confirm in their visitation. Ministers shall prepare children for confirmation. Can. 61.

Ministers shall give the names of such as are to be confirmed to the bishop, and if the bishop approve of them, he shall confirm them. *See Rubrick after the Catechism.*

If

If you ask, where this is ordered, I refer you to the Acts of the Apostles. But if the Sacred Scriptures were silent, the consent of all the world in this particular is instead of a command.

Acts viii. 14. It appears from hence, that even in the Apostles' times, confirmation was necessary, as well as baptism, that persons might become complete members of the church, and partakers of the grace of Christ; and that these graces were conferred by peculiar hands; for though Philip had the power of miracles, yet he could not do that which belonged to an higher order:—So great a regard had the Spirit of God to order and discipline.

As the Holy Spirit is present in our baptism, to seal the remission of sins, and to infuse the seeds of Christian life; so is he present in confirmation, to shed further influences on those that receive it, for stirring up the gift of God bestowed in baptism, &c.

#### PRAYER *after* CONFIRMATION.

Matth. xix. 15. *And he laid his hands on them.*

O Holy Spirit of Grace! I make my humble supplication to Thee, in behalf of those thy servants on whom I have this day laid my hands. Be Thou their *wisdom*, to give them the knowledge of religion;—their *understanding*,



standing, to know their duty;—their *counsel*, in all their doubts;—their *strength*, against all temptations;—their *knowledge*, in what belongs to the state of life in which thy providence shall place them;—their *piety* and *godliness*, in all their actions;—and be Thou their *fear*, all their life long, for Jesus Christ's sake. *Amen.*

*Exhortation after Imposition of hands.*

You have this day publicly acknowledged and declared the Lord to be your God, and that you will walk in his ways, and keep his commands, and hearken unto his voice. And the Lord hath owned and received you to be his servants, and to reward you with eternal life and happiness, if you continue to serve him faithfully unto your life's end.

To enable you to do so, he hath given you his Holy Spirit, who will assist and govern you all your days, that you may be holy unto the Lord, and be for ever happy when you die.

Take heed, therefore, that you do not grieve that Holy Spirit, nor force him to forsake you, and leave you to yourselves, which will be the greatest judgment that can befall you; for then the evil spirits will get power over you, and without a speedy repentance, and return to God, they will at last bring you to destruction both of soul and body.

The



The only way to prevent this sad judgment is, to beg of God every day to keep you from all wilful and known sin. For he that liveth in any known sin, the good Spirit of God will at last forsake him most certainly.

When the Holy Ghost puts into your heart any good thought, or good purposes, or your conscience tells you that you have done, or are going to do, any thing that will displease an holy God, be assured it is the voice of God, and have a care of neglecting to hear, as you value your salvation.

*Lastly;* Remember to beg of God to direct and bless you in all your ways. And forget not this safe direction and rule:—That if you cannot have the confidence to pray for God's blessing upon any work you are about, or going to undertake, *that* work is unlawful, and will be unprosperous, and a curse, and not a blessing to you.

*Another Exhortation.*

The church, dear children, takes this way to convince you, that the service which we owe to God should be free and voluntary.

You have promised with your own mouths, to serve God faithfully all your days.

It behoves you, therefore, to have these promises always before your eyes, that you may remember and perform them; otherwise  
it

it would have been better for you that you had never been baptised—never been born.

Your everlasting salvation or damnation depends upon your keeping or forgetting the promise you have made this day.

Your duty, therefore, is to pray daily to God for grace and strength to fulfil the same unto your lives' end, that you may be happy for ever; which God grant, for Jesus Christ's sake. *Amen.*

You are come into a very corrupt world; you will meet with very many temptations; you are naturally weak, and prone to evil continually; so that, without God's assistance, you are sure to be undone.

Luke xiv. 28. *Which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it.*

You are much likelier to become apostates than good Christians, if you have not well considered, and understand, the faith and duties of Christianity.

God stands in need of nobody's service in this world; it is for our sake alone, that he calls us to his service; but then he would have none but such as engage themselves in his service freely, and of their own choice.

MONDAY

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## MONDAY MEDITATIONS.

HOLY SCRIPTURES. PREACHER. SERMONS.

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*Quest. from the Office of Consecration.*

*Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?*

*A. I am so persuaded and determined by God's grace.*

*Q. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?*

*A. I will so do by the help of God.*

**O** GOD, the fountain of all wisdom, enlighten my mind, that I myself may see, and be able to teach others the wonders of  
of



of thy Law; that I may learn from Thee, what I ought to think and speak concerning Thee; and that whatever in thy holy Word I shall profitably learn, I may indeed fulfil the same.

Direct and bless all my labours. Give me a discerning spirit, a sound judgment, and an honest and a religious heart, that in all my studies, my first aim may be, to set forth thy glory, by setting forward the salvation of men.

And if, by my ministry, thy kingdom shall be enlarged, let me, in all humility, ascribe the success, not unto myself, but unto thy good Spirit, which enables us both to will and to do what is acceptable to Thee, through Jesus Christ our Lord. *Amen.*

Acts vi. 4. *But we will give ourselves continually unto prayer, and to the ministry of the Word.*

Luke vi. 39. *Can the blind lead the blind? Shall they not both fall into the ditch?*

1 Tim. iv. 13. *Give attendance to reading, to exhortation, to doctrine.*

Quesnelle says, Not to read, is to tempt God; to do nothing but study, is to forget the ministry. To read, in order to appear more learned, is a sinful vanity. But to read, in order to exhort, and to instruct with wholesome doctrine, this is according to God's will and word.

James i. 5. *If any of you lack wisdom, let him ask of God, who giveth to every man liberally, and upbraideth not, and it shall be given him.*

Wisdom being the gift of God, and this gift the fruit of prayer, a prayer that is humble, earnest, and persevering, will assuredly be blessed with this excellent gift.

O Jesus, cause *me* to read, to understand, to love, to practise, and to preach thy Word.

John vii. 17. *If any man will do (that is, is disposed, desires to do) his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

Light and truth discover themselves to such as desire to follow them.

Pf. xxv. 14. *The secret of the Lord is among them that fear him, and he will shew them his covenant.*

It was the saying of a learned man, saith Dr. Lightfoot, that he got more knowledge by his prayers than by all his studies.

Matth. xi. 25. *I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

My God and Saviour, imprint on my heart the amiable characters of simplicity and humility, which are the marks of thy elect, of such to whom Thou wilt reveal Thyself.

It

It is a dangerous mistake to think that any man can have a right understanding of divine things, without being illuminated by divine grace, and without leading an holy life.

Pf. cxix. 19. *I have more understanding than my teachers, because I keep thy commandments.*

There is a light arising from a sincere good life, which dispelleth all darkness, and is the best defence against error and sophistry.

Pf. xxv. 10. *All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.*

That is; To such as do so, all the ways of God, and whatever he hath revealed, will appear to be the effect of infinite wisdom, goodness, justice, and truth.

He giveth light and understanding unto the simple.

Matth. v. 8. *Blessed are the pure in heart, for they shall see God.*

Luke xxii. 32. *When thou art converted, strengthen thy brethren.*

God grant that we may all of us consider the absurdity of going about to convert others, without being converted ourselves.

To understand the Holy Scriptures aright, is to understand them as the Primitive Church did.



*Speak, Lord, for thy servant heareth. Speak to my heart, that I may obey thy word. Teach me to do thy will, for Thou art my God.*

It belongs to God to give the true understanding of his own Word.

Matth. vii. 5. *Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

That is; Purify your own heart from all worldly aims; mortify your own passions, which are the cause of your blindness; study that Word which alone can enlighten you; and lay aside all prejudices which are contrary to piety.

A pastor should never undertake to teach a virtue which he has never practised himself.

Luke v. 5. *We have toiled all the night, and have taken nothing.*

So does every preacher, who does not beg God's blessing upon his labours.

It is impossible for any man to *teach* well, who does not *live* well.

*My people perish for want of knowledge.*

The design of Religion being to lead men to God, how He is to be *served, appeased, attained*; the business of a preacher should be, to shew how all the parts of religion contribute to these ends.

He

He that reads the Sacred Scriptures, and understands the things concerning the kingdom of God, and the way of conducting men thither, need not complain for want of learning.

In preaching, we must speak to *the heart*, as well as to *the understanding* and to *the ear*.

The end of preaching is, to turn men from sin unto God, that they may be saved. He that has not this in his view, will do little good.

A preacher should accustom himself to give a practical turn to every thing.

He that leaves it to his hearers to apply what he has said, leaves to them the greatest part of his own duty.

To be heartily in love with the truth one recommends, is the great secret of becoming a good preacher.

John vii. 16. *My doctrine is not mine, but his that sent me.*

To preach *our own thoughts*, forsaking *God's word*, is like an ambassador who neglects his Prince's instructions, and follows his *own fancy*.

With what truth can it be said, that the *sheep hear his voice*, when the shepherd speaks of things, or in such a manner, as is above their capacity?

Grant,

Grant, O Lord, that I may read thy word with the same spirit with which it was written.

*Learning* does not always lead men to God; it often carries them from him.—Indeed, when they study to *find out*, and *correct* their own *weaknesses*, their *folly*, and the *corruption of their nature*; to be convinced of the *evil of sin*, of the *vanity* of the world; to fill their souls with *heavenly wisdom* and *devout affections* towards God; and all this, that they may be better able to *convince* and *edify* their neighbour; such learning leads men indeed to God:—The rest is folly.

Have mercy upon all that sit in darkness; and may the saving truths of the gospel be received in all the world!

He that sets his heart upon the world, is not in a capacity of understanding the gospel.

Give me that true wisdom which consists in knowing how to save myself and them that hear me.

Remember, that a man may have the knowledge of the Word, without the Spirit.

#### *Obscurity of the Scriptures*

Serves to subdue the pride of man; to convince us, that to understand them, we have need of a light superior to reason, and that we may apply to God for help.

May I ever understand the true language of thy word, O Lord, and profit by it!

Vouchsafe,



Vouchsafe, O God, to give me a love for thy Sacred Scriptures, and a true understanding of them, that I may see therein the wonders of thy conduct, and thy love for us, thy miserable creatures.

SERMONS

Should be instructions, not declamations, or displaying curious thoughts, which may amuse, but not edify Christians.

If God suffers even an holy pastor not presently to see the fruits of his labours, it is to convince him, that the success of his labours belongs to God; that he ought to humble himself, and pray much, and fear, lest the fault should be in himself.

Pride and irreligion meet with darkness in the midst of light, raise vain disputes, unprofitable reflections and enquiries; while humility attains to light, in the midst of darkness and difficulties.

Whenever God vouchsafes to open the heart, be the understanding and parts never so small, we see the reasonableness and beauty of his Word, we taste the sweetness and feel the power thereof.

John xii. 16. *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.*

We

We often read the scripture, without comprehending its full meaning; however, let us not be discouraged; the light, in God's good time, will break out, and disperse the darkness, and we shall see the mysteries of the gospel.

Grant me, O Lord, a persevering love of thy Word, and so much light as is necessary for myself, and those that hear me.

John xii. 30. *Jesus said, This voice came not for me, but for your sakes.*

The way to profit by reading the scriptures is, to apply to ourselves that which is spoken in general to all; this truth, this command, this threat, this promise, this intimation, is to me.

John xii. 49. *I have not spoken of myself, but the Father which sent me gave me a command, what I should say, and how I should speak.*

He preaches with a well-grounded confidence, who advances nothing merely of his own head, but what he has received from God. He may then expect a blessing. But then, let him take care not to disguise it by a language foreign from God's Word.

O Holy Spirit of grace, cause me both to understand and love thy Word.

Acts i. 1. *The former treatise have I made of all that Jesus began both to do and teach.*

This

This is the whole of a Pastor's life. For a man to preach the gospel before he has practised it, is to be a very bad imitator of the Prince of Pastors.

Lord, grant that I may imitate Thee, by a life conformable to thine; by all ways becoming my station in the church; and lay hold of all the opportunities which Thou shalt put into my hands.

It is God who does all good by the labours of his ministers. To him, therefore, must be all the praise.

More sinners are converted by holy, than by learned men.

Inflame my heart, O God, with an ardent love for thy Word, an ardent zeal for thy Glory, with a pure and disinterested love for thy Church, and with an hearty desire of establishing thy kingdom.

Who can say, it is not owing to himself, that his flock are ignorant of their duty?

Rom. ii. 21. *Thou therefore which teachest another, teachest thou not thyself?*

Unhappy that person who has in his hands the rule of knowledge and of the truth, and makes no other use thereof, but to set up for a teacher of others, without applying to himself those truths with which his mind is filled. A mind full of light, and a heart full of darkness, how dreadful is that man's condition!

*Without*



*Without holiness no man shall see the Lord.*

<sup>3</sup> In all our studies, we should take care to beg of God to preserve us from error, and to lead us to, and keep us in, all truths necessary to salvation, by his Holy Spirit.

Col. iv. 4. *That I may make it manifest, (that is, the mystery of the gospel) as I ought to speak.*

All preachers do not speak as they ought. A man may have the skill to give Christian truths a turn agreeable to the hearers, without affecting their hearts. Human learning will enable him to do this. It is prayer only that can enable him so to speak as to convert the heart.

May I ever speak to the hearts, and to the capacities of my flock.

2 Tim. iv. 1, 2, 3, &c. *I charge thee, before God and the Lord Jesus Christ, preach the Word. Be instant in season, out of season;—reprove, rebuke, exhort, with all long-suffering and gravity. For the time will come, when they will not endure sound doctrine; and they shall turn away their ears from the truth. But watch thou in all things, endure afflictions, make full proof of (or fulfil) thy ministry.*

N. B. Preaching is a duty, but not the only duty of a pastor. He is to take all occasions to *instruct* those that seek the truth; refute such as oppose it; reprove those that  
do

do not practise it; and confirm such as have embraced it. And the more we perceive the times of apostacy approaching, the more zealous ought we to be to defend sound doctrine.

We deceive ourselves, if we fancy that we have done our duty when we have given our people a sermon one day in seven: we must try all ways to gain a soul.

It will be no comfort to a pastor, that the world praises him for some one part of his duty, while God condemns him for the neglect of another.

1 Pet. iv. 11. *If any man speak, let him speak as the oracles of God.*

That is, worthy of God, not weakening it by softening interpretations, nor altering it by human inventions, nor degrading it by a profane eloquence.

If we find that people do not attend to the Sacred Scripture, as the Word of God, with eagerness and attention, we ought to fear that the fault is in those that preach it after such a manner as is not proper or likely to make them believe it to be the Word of God.

It is good to know what God has revealed, and to be ignorant of what he has not thought fit to make known to us.

*Ejaculations*

*Ejaculations before reading the Holy Scriptures.*

Give me, O God, a love for thy Scriptures, and a true understanding of them.

O Jesus, open my understanding, cause me to love thy Word, and to order my faith and life according to it.

May I, O Jesus, love thy word, make thy gospel my delight, and continue in the practice of thy law unto my life's end.

John xvi. 13. *The Holy Spirit shall guide you into all truth.*

O Holy Spirit, make me to understand, embrace, and love the truths of the gospel.

Give, O God, thy blessing unto thy Word, that it may become effectual to my conversion and salvation, and to the salvation of all that read or hear it.

Give me grace to read thy holy Word with reverence and respect becoming the gracious manifestation of thy Will to men; submitting my understanding and will to thine.

Let thy gracious promises, O God, contained in thy Word, quicken my obedience. Let thy dreadful threatenings and judgments upon sinners fright me from sin, and oblige me to a speedy repentance, for Jesus Christ his sake.

Cause me, O God, to believe thy Word, to obey thy commands, to fear thy judgments,  
and



and to hope in, and depend upon, thy gracious promises contained in thy holy Word, for Jesus Christ's sake.

Grant, O Lord, that in reading thy holy Word, I may never prefer my private sentiments before those of the Church in the purely antient times of Christianity.

Give me a full persuasion of those great truths, which Thou hast revealed in thy holy Word.

The gospel will not be a means of salvation to him who reads, or hears it only, but to him who reads, loves, remembers, and practises it by a lively faith.

Cause me, O God, rightly to understand, and constantly to walk in, the way of thy commandments.

Grant us in this world knowledge of thy truth, and in the world to come life everlasting, for Jesus Christ's sake. *Amen.*

From hardness of heart, and contempt of thy word, good Lord, deliver us.

Give us all grace to hear meekly thy word, to receive it with pure affection, and to bring forth the fruits of the spirit, to amend our lives according to thy holy word.

Luke xxiv. 45. *Then opened he their understanding, that they might understand the scriptures.*

Unless

Unless Thou, O Jesus, openest our understanding, all our pains, all our learning, will signify little.

Mat. xiii. 36. *Declare unto us this parable.*

This should instruct us, that the knowledge of God's Word, and the mysteries of the gospel, are favours which we must always beg of God.

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## TUESDAY MEDITATIONS.

### FALSE DOCTRINE.

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Question from the Office of Ordination.

*Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine, contrary to God's Word; and both privately and openly to call upon and encourage others to do the same?*

A. *I am ready, the Lord being my helper.*

**B**LESSED be the good providence of God, who, in great compassion for this church and nation, has hitherto preserved us from heresies and schisms.

O Lord, continue to us this great mercy, and grant that we, who are appointed to watch over thy flock, may employ our learning and our time in promoting of true piety; that we may never grow secure and careless, but that we may endeavour to secure the power, as well as the form of godliness.

Have pity upon all Christian churches, that are distracted by contending parties, and reduce all that wander out of the way.

Enable



Enable us to preserve this church in peace and unity, by all means becoming the spirit of the Gospel.

Keep us steadfast in the faith, that we may never be tossed about with any wind of doctrine, or the craft of men.

Let the zeal and industry of those that are in error provoke us to be zealously affected in a righteous cause; in labouring to make men good, and in converting sinners from the error of their ways; which God grant for Jesus Christ's sake. *Amen.*

Sed et ipsum Episcopum (quantum per arduas occupationes licuerit) summo studio contendere, ut docendo, persuadendo, modisq; blandis et benignis omnibus, tum dictos recusantes, tum omnes infra suam diocesin sic affectos, a suis erroribus deducat.<sup>p</sup>

2 Tim. iv. 3. *The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears.*

N. B. We are now in these sad times, and it behoves all faithful pastors to know it. It is not the doctrine of the Gospel, if it favour men's lusts. They that will not receive, or who reject the truth, are often judicially punished with a greediness to receive errors, falsehoods, and fables.

<sup>p</sup> Can. lxvi. Eccles. Angl.

2 Tim. iv. 5. *Watch thou in all things, endure afflictions, make full proof of (or fulfil) thy ministry.*

He that is wanting in any essential part is wanting to his own salvation.

Lord, Thou art just in all the troubles which Thou hast brought upon this church and nation: yet, O Lord, have mercy upon us, and restore to us that peace and unity which we once enjoyed.

Matth. vii. 20. *By their fruits ye shall know them.*

This rule, though given by Christ himself, is seldom observed. The best fruits are counted as nothing, are overlooked, and often condemned, by those who have none good to shew. Hence, all the evils the church suffers.

Matth. xiii. 25. *But while men slept, his enemy came and sowed tares among the wheat.*

O Jesu, awaken the pastors of thy flock, and open their eyes, that they may perceive the tares which choak the seed, the wolves which destroy thy sheep.

A mixture of good and bad in the church is necessary to instruct, exercise, purify, sanctify, and keep the righteous in humility.

Matth. xiii. 29. *Nay, lest while ye gather up the tares, ye root up also the wheat with them.*

A zeal not regulated by this prohibition allows no time to the good to grow strong in goodness, or to the wicked to forsake their evil ways; but chooses rather to destroy the good, provided they can but destroy the bad.

Rev. ii. 14, 20. *I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Thou sufferest that woman Jezebel, to teach and to seduce my servants to commit fornication.*

How dreadful is the government of the church, wherein a man must answer for those sins which he does not hinder!

To tolerate by silence those who favour and promote sin, Jesus Christ rebukes in the persons of these bishops.

O my Saviour! Thou who givest me this warning, enable me to profit by it. Assist me, in this day of trial, effectually to oppose and suppress that spirit of impurity, idolatry, profaneness, and irreligion, which is broken in upon us.

If for fear of offending men, or from a false love of peace, we forbear to defend the truth, we betray and abandon it.

Acts



Acts xxviii. 29. *And when he had said these things, the Jews had great reasonings among themselves.*

A preacher of the truth is not to be blamed for the contests which it gives occasion to carnal men to raise. Even Christ himself could not preach without disturbing sinners; and if he came not to bring peace on earth, but a sword of division, his ministers ought to expect to do the same.

It is not by the heat of disputation, but by the gentleness of charity, that souls are gained over to God.

And when controversy is necessary, as sometimes it is, let it never be managed with harshness, bitterness, or severity, lest it exasperate and harden, more than convert and edify.

A prudent condescension has often prevailed upon the weak, and rendered them capable of hearkening to reason, when the contrary conduct would have removed them farther from the light.

We ought to avoid evil men and seducers, in order to shame them; to deprive them of that credit, whereby they may do hurt; to make them to return to a right mind; and that we may avoid the snare ourselves.

#### DISPUTES.

The primitive fathers were ever modest upon religious questions. They contented themselves

themselves with resolving such questions as were proposed to them, without starting new ones; and carefully suppressed the curious, restless temper.

May I receive from Thee, O God, at all times, the rules of my behaviour on these occasions.

God judges otherwise than we do of these things. He knows the good he intends to bring out of evil, either for the sanctification of the righteous, or conversion of the wicked, by his goodness in bearing with them, or leaving them without excuse.

One single soul is worth the utmost pains of the greatest minister of Christ. But then let us take care, when it is brought into the fold, that he be a better Christian than before, that he be not two-fold more the child of hell than before.

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The LORD's PRAYER paraphrased.

OUR FATHER, WHICH ART IN HEAVEN,

May we ever love, and serve, and fear Thee, not as slaves, but as children.

We depend upon thy fatherly goodness, to do ever what is best for us, upon thy wisdom to choose for us, and upon thy power to help us.

My

My Father, I have sinned against heaven,
and in thy sight, and am not worthy to be
called thy son.

Look upon us, O Father, as poor, weak,
ignorant, froward, and helpless children, and
pity us according to thy goodness, for Jesus
Christ's sake, the son of thy love.

As a father pitieth his own children, so
the Lord pitieth them that fear him.

Be ye followers of God, as dear children.^a

In this the children of God are manifest,
and the children of the devil. Whoever doth
not righteousness, is not of God.^r

As he that hath called you is holy, so be ye
holy in all manner of conversation.^s

Blameless as the Sons of God, in the midst
of a crooked and perverse nation.^t

What love, O God, is due from us to
Thee, for so much love to us?

HALLOWED BE THY NAME.

O that I, and all his children, may give the
Lord the honour due unto his name, which
is great, wonderful, and holy.

Increase the number and the graces of all
such as love, and fear, and honour thy holy
name.

^a Eph. v. 1.

^r 1 John iii.

^s 1 Pet. i.

^t Philip. ii. 15.

May

May Thou, O heavenly Father, have the glory of saving a miserable sinner, such as I have been.

O that we may glorify thy name, by walking before Thee in righteousness and holiness all our days.

That men may see your good works, and glorify your Father which is in heaven, do all to the praise and glory of God. A son honoureth his father, and a servant his master. If I be a father, where is my honour; if I be master, where is my fear?^t

In this my father is glorified, that ye bring forth much fruit.^u

May we thus glorify Thee, O Heavenly Father; not only with our lips, but in our lives, walking before Thee in righteousness and holiness all our days.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

May the end of all our designs and actions be to the glory of God.

THY KINGDOM.COME.

O that the saving laws of thy kingdom may be received in all the world.

Take possession of my heart, O King of heaven, and subdue whatever is amiss in me.

^t Mal. i. 6.

^u John xv. 8.

Make me instrumental in promoting the interests of thy kingdom, zealous in advancing thy honour, and the welfare of all thy subjects.

Do Thou, O King of saints, establish thy kingdom of grace in all our hearts, that we may be thy subjects out of choice, and ever yield Thee willing obedience.

Rebuke all the enemies of thy kingdom, all such as would not have Thee to reign over them.

May the heathen fear thy name, O God, and all the kings of the earth thy majesty.

May all that own Thee for their king, become thy faithful subjects.

Bless the pious endeavours of all such as strive to propagate the gospel of Christ, and may its saving truths be received in all the world.

Deliver the world, O Jesus, in thy good time, from the tyranny of Satan, that all nations may obey and glorify thy holy name.

O that Satan may never set up his kingdom in this place.

O God, recover thy whole right and dominion over my soul, and rule in me by thy holy, all-powerful spirit.

Set up, O God, thy throne in our hearts, and reign for ever and ever.

THY

THY WILL BE DONE IN EARTH, AS IT IS IN
HEAVEN.

O heavenly Father, give us light to see,
an heart to close with, and a power to do
thy will at all times.

Grant that we may chearfully accomplish
those things which Thou wouldest have
done, through Jesus Christ.

Subdue in us that natural aversion which
we have to do thy holy will, O God.

May thy will, made known in thy threat-
enings and promises, have its saving effects
upon our hearts.

Keep our minds in such a temper, that we
may close with thy will whenever it is made
known to us.

Not my will, but thine be done.^w

It is the Lord, let him do what seemeth
him good.^x

I was dumb and opened not my mouth,
because it was thy doing.^y

Thou art righteous in all thy ways, and
holy in all thy works.

Keep us, O Lord, from having our own wills,
whenever they are not agreeable to thine.

Grant that we may be filled with the know-
ledge of thy will in all wisdom and spiritual
understanding.^z

^w Luke xxii. 42.

^x 1 Sam. iii. 18.

^y Psalm xxxix. 10.

^z Col. i. 9.

We adore thy goodness in making thy will known to us, and the way to attain everlasting life.

May we never question the goodness of thy will and choices, but ever close with thy will, as the best that can be ordered for ourselves or others.

What are we that we should make exceptions against the will of a God infinitely wise, and just, and good?

GIVE US THIS DAY OUR DAILY BREAD.

Give us grace, that we may never use any unlawful ways to get our daily bread.

That we may be content and thankful for our present condition, to which, as sinners, we have no right.

O that we may seek thy kingdom, and the righteousness thereof, and then we are sure we shall want nothing that is necessary for this life. We will cast all our care upon Thee, for thou carest for us.

Having food and raiment, let us be there-with content.^a

We beseech Thee, O Father, not for ourselves only, but for all our brethren.

Thou, O Heavenly Father, knowest what we have need of.

^a 1 Tim. vi. 8.

AND

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE
THEM THAT TRESPASS AGAINST US.

O that we may be kindly affectioned one towards another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us.^b

May we ever remember thy goodness, thy mercy, thy patience towards us, and the multitude of our offences against Thee, that we may, from our hearts, forgive all that have offended us.

Grant, O God, that I make all my prayers in the spirit of love and charity.

O, that that mercy and pardon, which we hope for from Thee, may lead us to forgive all that have injured or offended us.

Give us grace to imitate thy goodness, that we may forgive, and give, and love, as becomes the disciples of Jesus Christ.

Even the power to perform this must be from thy grace.

Col. iii. 13. *Even as Christ forgave you, so also do ye.*

Matth. vi. 14, 15. *If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

^b 1 Ephes. iv. 3.

Luke vi. *Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned.—Forgive, and ye shall be forgiven.—Give, and it shall be given unto you. For with the same measure that ye mete withal, it shall be measured to you again.*

Thou, O God, art all mercy towards us, O make us all so to one another, for thy sake, and for our own.

We beseech Thee for all that are our enemies, not for judgment and vengeance, but for mercy, for the remission of their sins, and for their eternal happiness.

AND LEAD US NOT INTO TEMPTATION,
BUT DELIVER US FROM EVIL.

May we never provoke Thee to withdraw thy grace, and permit us to be tempted above what we are able to bear.

Give us, O heavenly Father, grace to flee from all occasions of sin, and be not wanting to us in the hour of temptation. Leave us not to ourselves, and to our own choices.

Enable us to make the right use of all thy trials, and to profit by them.

Restrain the power of Satan, and the many temptations we are liable to, and grant that we may never be found from under thy protection.

In

In all temptations, we beseech Thee, O Heavenly Father, to succour us, that no sin may ever get the dominion over us.

Let not our faith fail us in the day of temptation and trial.

Thou, O Lord, only knowest how to deliver the godly out of temptation.

FOR THINE IS THE KINGDOM, AND THE POWER,
AND THE GLORY, FOR EVER AND EVER. *AMEN.*

May all that own Thee for their King, become thy faithful subjects.

By thine Almighty power, subdue whatever is amiss in us.

To the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. *Amen.*^c

Holy, holy, holy, is the LORD of Hosts. The whole earth is full of his glory.^d

Let my whole dependance be upon Thee, and thy grace, O Heavenly Father.

To Thee, O King of Heaven, we pray; on Thee we depend; for Thou only hast power to help and defend us. To Thee, therefore, we give the glory of all the blessings we enjoy or hope for, in this world, or in the world to come, thro' Jesus Christ our Saviour. *Amen.*

^c 1 Tim. i. 17.

^d If. vi. 3.

WEDNESDAY MEDITATIONS.

SOBER LIFE.

Quest. from the Office of Consecration.

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

A. I will so do, the Lord being my helper.

ALMIGHTY GOD, who hast made me a guide to others, suffer me not to go astray myself; give me grace that I may never follow the inclinations of corrupted nature, nor govern myself according to the maxims of an evil world; but give me the spirit, as well as the character, of a minister of Jesus Christ.

O Holy Spirit of Grace, sanctify my heart, that no base or impure thoughts, no mean and covetous affections, may lodge there. Govern my tongue, that no corrupt communication may proceed out of my mouth.
Guard

Guard my *eyes*, purify my *hands*, guide my *feet*. Conduct my whole life, that by all instances of a good example, I may lead the people committed to my care in the ways of truth, and of eternal life; and that no irregularity in my conversation may ever make my instructions ineffectual, or the ways of religion to be evil spoken of.

O Lord Jesus Christ, without whom we can do nothing, be Thou my advocate with God, as well as my example, that I may *live* and *be* as Thou wouldst have me. *Amen.*

1 Cor. ix. 27. *I keep under my body, and bring it into subjection, lest, by any means, when I have preached to others, I myself should be a cast-away.*

Εἰ δὲ Παῦλος, τί ἂν ἔποιμεν ἡμεῖς.

When a man has given himself to the immediate service of God, he is no longer at liberty to follow his own inclinations, whether in *study*, *profit*, *recreation*, &c.

Gal. v. 24. *They that are Christ's have crucified the flesh with the affections and lusts.*

Nature is content with a little, grace with less.

James iii. 13. *Who is a wise man, let him shew out of a good conversation his works with meekness of wisdom; that is, let him shew his wisdom in his life.*

Temperance

Temperance consists in neither eating nor drinking more than is necessary, and in not seeking for exquisite dainties and liquors.*

Ecclus. xix. 30. *A man's attire, excessive laughter, and gait, shew what he is.*

Mal. ii. 8, 9. *But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the Covenant of Levi, saith the LORD of Hosts; therefore have I made you contemptible and base before all the people; according as ye have not kept my ways, but have been partial in the law, &c.*

O good Lord, keep thy servant from bringing contempt upon the Clergy, by any irregularity or fault of mine.

Tit. ii. 15. *Let no man despise thee.*

That is; Demean thyself agreeable to the authority which thou hast received from Jesus Christ, not making thy office contemptible by any mean action, but act with the dignity of one who stands in the place of God.

They that recommend eternal possessions and happiness to others, ought to shew, that they are verily persuaded themselves of the vanity of all earthly enjoyments, avoiding superfluities, and not being over-concerned for necessities. Jesus Christ thus preached the contempt of the world, by contemning it himself.

* Julian Pomerius.

John viii. 46. *Which of you convinceth me of sin?*

O Jesus, the only Priest free from all sin, make me, thy servant, as blameless and holy as the frailty of my nature will suffer me to be.

The reputation of a Minister is not his own but the Church's, as the reputation of an Ambassador is his Prince's.

Lev. iv. 3. *If the Priest that is anointed do sin according to the sin of the people; then let him bring a sin-offering.*

N. B. That the same sin, in a single priest, is to have as great a sacrifice as a sin of the whole people of Israel.

The flesh never thrives but at the cost of the soul.

Let us ever remember, that *mortification* must go further than the body.

Self-love, pride, envy, jealousy, hatred, malice, avarice, ambition, must all be *mortified*, by avoiding and ceasing from the occasions of them.

The sobriety of the soul consists in humility, and in being content with necessities.

O Thou, who hast made me a servant in thy house, give me grace that I may never dishonour thy service.

Failings

Failings of Good Men.

God permits these, that we may plainly see that there is no person in whom nature is not corrupted.

A man may hide from the world some of his good works; but a *Christian life* ought to be seen; it is a publick testimony which we owe to our faith, and an example which Christianity requires of us. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*^c

It is not only in the church that a minister of Christ should be mindful of his character, but in his converse with the world.

Ecclus. xviii. 31. *If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.*

Ecclus. xix. 5. *He that resisteth pleasures, crowneth his life.*

Self-Denial.

Vouchsafe me, gracious God, the graces of mortification and self-denial, that my affections and flesh being subdued unto the Spirit, and my heart and all my members being mortified from all carnal and worldly lusts, I may ever obey thy blessed will, through Jesus Christ our Lord. *Amen.*

^c Matthew v. 16.

Matth. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

O my Saviour! let me not profess to follow Thee, without complying with the terms which Thou requirest of them that desire to do so sincerely.

Matth. vii. 14. *Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.*

But if the difficulties of an holy life affright us, let us consider, *who can dwell with everlasting burnings?*

All mankind being under the sentence of death, certain to be executed, and at an hour we know not of; a state of penance and self-denial, of being dead and crucified to the world, is certainly the most suitable, the most becoming temper that we can be found in, when that sentence comes to be executed; that is, when we come to die.

Especially when we consider, that this short and uncertain time, allowed us betwixt the sentence and execution, will determine our condition for eternity.

If this be the case of fallen man, as most certainly it is, then thoughtless pleasure is the greatest indecency; a fondness for the world, the greatest folly; and self-indulgence, downright madness.

And

And consequently, the contrary to these, namely, a constant seriousness of temper, an universal care and exactness of life, an indifference for the world, self-denial, sobriety, and watchfulness, must be our greatest wisdom.

And this discovers to us the reason and the necessity of all the duties of Christianity, and of God's dealings with fallen man in this state of trial.

For instance:—Jesus Christ commands us to *deny ourselves*, and to take up our cross daily, not because he can command what he pleases, (for he is infinite goodness, and can command nothing but what is good for his creatures) but because the corruption of our nature requires that we should be forbidden every thing which would increase our disorder.

And, because this disorder has spread itself through all the powers of our souls and bodies, and inclines us to evil continually, he requires that our self-denial should reach as far as our corruption.

He commands us, therefore, to deny our own wisdom, because we are really blind as to what concerns our own true good, and should infallibly ruin ourselves, if left to our own choices.

He commands us to deny our *appetites*, because intemperance would ruin us.

He forbids us to give way to our *passions*, because a thousand evils will follow if we should do so.

He obliges us to keep a very strict watch over our hearts, because from thence proceed hyprocrisy, covetousness, malice, and a thousand other evils.

We are forbid to set our hearts upon the world, and every thing in it, because our eternal happiness depends upon loving God with all our heart and soul.

We are obliged to love our neighbour, and our very enemies; and are forbid to hate, to contend, to hurt, to go to law with him, because this would exasperate our minds, and grieve the Holy Spirit of God, by which we are sanctified, being against that charity which God delights in.

We are forbid all repining when God afflicts us, because, as sinners, suffering is due to us. And, because our bodies have a very great influence over our souls, we are commanded to *fast*, to be strictly temperate at all times, and to deny ourselves the love of sensual pleasures and self-indulgence.

We are commanded to deny all the ways of folly, vanity, and false satisfactions, that we may be able to take satisfaction and pleasure in the ways of God.

In short:—In whatever instances we are commanded to deny ourselves, it is because
it

it is absolutely necessary, either to cure our corruption, or to qualify us for the grace of God, or to hinder us from grieving God's Holy Spirit, and forcing him to forsake us.

The more we deny ourselves, the freer we shall be from sin, and the more dear to God.

God appoints us to sufferings, that we may keep close to him, and that we may value the sufferings of his Son, which we should have but a low notion of, did not our own experience teach us what it is to suffer.

They that deny themselves will be sure to find their strength increased, their affections raised, and their inward peace continually advanced.

Had there been any better, any easier way to heaven, Jesus Christ would have chosen it for himself and for his followers.

The more you love God, expect you must give the greater proofs of it; and you may expect greater assistance and consolation.

Luke vi. 25. *Wo unto you that are full, for ye have received your consolation.*

If this be the life of the reprobate, who would not dread the pleasures of a prosperous condition?

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

Let us not imagine that excess, luxury, and superfluity, and the love of pleasures, are less criminal, because they are so common.

Take

Take up the Cross.

This is designed as a peculiar favour to Christians, as indeed are all Christ's commands. Miseries are the unavoidable portion of fallen man. All the difference is, Christians suffering in obedience to the will of God, it makes them easy; unbelievers suffer the same things, but with an uneasy will and mind.

To follow our own will, our passions, and our senses, is that which makes us miserable. It is for this reason, and that we may have a remedy for all our evils, that Jesus Christ obliges us to submit our will, our passions, &c. to God.

The good Christian is not one who has no inclination to sin, (for we have all the seed of sin in us) but who, being sensible of such inclinations, denieth them continually, and suffers them not to grow into evil actions.

No pleasure can be innocent which hinders us from minding our salvation.

We need but taste any pleasure a very little while, to become a slave to it.

The only way to overcome our corrupt affections, is absolutely to deny their cravings.

We have reason to suspect every doctrine which would teach us to avoid sin without suffering, since the Holy Scriptures speak so much

much of self-denial, of the difficulty of working out our salvation.

Self-denial is absolutely necessary to prepare us to receive the grace of God; it was therefore necessary that John the Baptist should prepare the way, by preaching repentance and self-denial.

Men need not be at pains to go to hell; if they will not deny themselves, if they make no resistance, they will go there of course.

It will be great presumption to go to the utmost bounds of what is allowed, because the bounds which separate what is allowed and forbidden, are often not perceived.

One does not begin to fall, when the fall becomes sensible.

Diversions are too apt to make us lose the remembrance of the dangers that encompass us, which is the ready way to ruin, fear being as necessary as any other grace.

Where there is a real abhorrence of evil, there will be a proportionable care to avoid it.

They that are Christ's have crucified the flesh, with the affections and lusts. This is the only true test of being truly Christians.

Afflictions may make men esteem us less; but God loves us the more for them, if we bear them with resignation; which if we do, it is a certain sign of his grace and care of us.

The

The yoke of Christ is not only safer, but even easier, than that liberty we are naturally fond of. It makes the practice of virtue pleasant; frees us from the violence of corruption, from being ruined by false pleasures.

Crosses make death less frightful. And indeed, he that will not obey Jesus Christ must obey his own passions, the world, its customs, humours, which are the worst of tyrants, and downright slavery.

Every day deny yourself some satisfaction; your *eyes*, objects of mere curiosity; your *tongue*, every thing that may feed vanity, or vent enmity; the *palate*, dainties; the *ears*, flattery, and whatever corrupts the heart; the *body*, ease and luxury; bearing all the inconveniencies of life, (for the love of God) cold, hunger, restless nights, ill health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions; bearing all these with patience and resignation to the Will of God. *Do all this as unto God, with the greatest privacy.*

All ways are indifferent to one who has heaven in his eye, as a traveller does not chuse the pleasantest, but the shortest and safest way to his journey's end; and that is, if we were to chuse for ourselves, the way of the cross, which Jesus Christ made choice of, and sanctified it to all his followers.

It

It being much more easy to prevent than to mortify a lust, a prudent Christian will set a guard upon his senses. One unguarded look betrayed David. Job made a covenant with his eyes. *Evil communications corrupt good manners.*^d

Sensuality unfits us for the joys of heaven.

If that concupiscence which opposes virtue be lessened, a less degree of grace will secure our innocence.

All ways are indifferent to one who has heaven in his eye.

Self-denial has respect to the good estate of the soul, as it hinders her from being carried away to the lower pleasures of sense, that she may relish heavenly pleasures.

Matth. viii. 20. *The Son of Man has not where to lay his head.*

This should fill us with confusion, whenever we are over-much concerned for the conveniences of life.

Our affections being very strongly inclined to sensible good, for the sake of which we are often tempted to evil, and fall into great disorders, we should resolve to sacrifice our will to reason, and reason to the Word of God.

God does not require it of us, that we should not feel any uneasiness under the cross, but that we should strive to overcome it by his grace.

^d 1 Cor. xv. 33.

Virtues of an Holy Life.

Fervency in devotion; frequency in prayer; spairing after the love of God continually; striving to get above the world and the body; loving silence and solitude, as far as one's condition will permit; humble and affable to all; patient in suffering affronts and contradictions; glad of occasions of doing good even to enemies; doing the will of God, and promoting his honour to the utmost of one's power; resolving never to offend him willingly, for any temporal *pleasure, profit, or loss*. These are virtues highly pleasing to God.

There is no pleasure comparable to the not being captivated by any external thing whatever.

Self-denial does not consist in fasting and other mortifications only, but in an *indifference for the world, its profits, pleasures, honours, and its other idols*.

It is a part of special prudence, never to do any thing because one has an inclination to it; but because it is one's duty, or it is reasonable; for he who follows his inclination *because he wills*, in *one* thing, will do it in *another*.

He that will not command his thoughts and his will, will soon lose the command of his actions.

Always

Always suspect yourself, when your inclinations are strong and importunate.

It is necessary that we deny ourselves in little and indifferent things, when reason and conscience, which is the voice of God, suggests it to us, as ever we hope to get the rule over our own will.

Say not, it is a trifle, and not fit to make a sacrifice of to God. He that will not sacrifice a little affection will hardly offer a greater. It is not the thing, but the reason and manner of doing it, namely, for God's sake, and that I may accustom myself to obey his voice, that God regards, and rewards with greater degrees of grace.*

Rom. xv. 3. *Even Jesus Christ pleased not himself.* As appears in the meanness of his birth, relations, form of a servant, the company he kept, his life, death, &c.

The greater your self-denial, the firmer your faith, and more acceptable to God. The sincere devotion of the rich, the alms of the poor, the humility of the great, the faith of such whose condition is desperate, the contemning the world when one can command it at pleasure, continuing instant in prayer even when we want the consolation we expected: these, and such like instances of self-denial, God will greatly reward.

They who imagine that self-denial intrenches upon our liberty, do not know that

* Life of Mr. Bonnel, p. 122.

it is this only that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions, (which will come one time or other) to foresee them without amazement, enlightening the mind, sanctifying the will, and making us to slight those baubles which others so eagerly contend for.

Mortification consists in such a sparing use of the creatures, as may deaden our love for them, and make us more indifferent in the enjoyment of them. This lessens the weight of concupiscence, which carries us to evil, and so makes the grace of God more effectual to turn the balance of the will.^f

It is the greatest mercy, that God does not consult our inclinations, in laying upon us the cross, which is the only way to happiness. Jesus Christ crucified would have few imitators, if God did not lay it upon us, by the hands of men, and by his providence.

Matth. xxvii. 43. *Let him deliver him now, if he will have him.*

Carnal man cannot comprehend that God loves those whom he permits to suffer; but faith teaches us, that the cross is the gift of his love, the foundation of our hope, the mark of his children, and the title of an inheritance in heaven. But unless God sanctify it by his Spirit, it becomes an insup-

^f Norris's Christian Prudence, p. 309.

portable burden, a subject of murmuring and an occasion of sin.

Luke xvi. 19. *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day, &c.*

For a man then to be rich, to be clothed magnificently, to fare sumptuously, and to take no care of the poor, is sufficient to send him to hell, because he cannot lead a Christian life. Repentance, mortification, and the cross, are utterly inconsistent with a soft, sensual, voluptuous life; the desire of happiness, with the love of this present life.

It is therefore a most miserable state, for a man to have every thing according to his desire, and quietly to enjoy the pleasures of life. There needs no more to expose him to eternal misery.

John xii. 25. *He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.*

He that loveth life, (that is, is fond of it) for the sake of the pleasures, advantages, it affords, will soon lose the love of heavenly things; the love of God, of his soul, and of the duty he owes to them: He hates it, who does not value it in comparison of eternal life, which he hopes for. A Christian gives proof of this, by mortifying himself; a Pastor, in spending his life in the works of the ministry, &c.

Those

Those whom God loves in order to an happy eternity, he weans from the pleasures of this present life.

Temperance consists in a sober use of all earthly, visible things, and in confining ourselves within the compass of what is necessary.

With God all things are possible.

The Almighty God enable me to conquer the temptations of riches, and to get above the allurements of this present life.

There is much more reason for a man to humble himself, on account of his self-denial, than to boast of it, since the corruption of his nature is so great, that he cannot follow even the lawful dictates of nature, without hazarding his soul.

Christian self-denial is, to resist and crucify in ourselves the spirit and inclinations of Adam,—the flesh, its affections, and lusts,—to die to our passions, in order to follow the motions of the Spirit.

Fasting.

Necessary to bring our hearts to a penitent, holy, and devout temper; and to perform the vows that are upon us.

Our Church requires this; and appoints days, and times, &c.; and it has been the honour of this Church, that she hath kept
up

up to her rules, when others have shamefully neglected them.

By *fasting*, by *alms*, and by *prayers*, we dedicate our *bodies*, *goods*, and *souls*, to God in a particular manner.

LENT.

MEDITATIONS *proper for a* CLERGYMAN *at that season.*

The primitive bishops had places of retirement near their cities, that they might separate themselves from the world, lest teaching others they should forget themselves; lest they should lose the spirit of piety themselves, while they were endeavouring to fix it in others.

Prosper, O God, the good thoughts, the good purposes, which Thou thyself shalt inspire.

I acknowledge thy goodness, which has raised me above my brethren, and appointed me a successor to thy apostles. O may I ever act agreeably to this character. May I never profane a character so holy and so divine, lest God should pour down his vengeance upon my ungrateful head. Pardon me wheresoever I have been wanting in the several duties of my calling; and give me grace to be more careful for the time to come. *Amen.*

How

How am I bound to adore thy goodness, my great Master! Thou hast set me in office amongst the chief of thy servants; but I will, for thy sake, make myself the servant of the meanest of thy servants.

By me Thou communicatest thy grace in the sacrament; by me Thou teachest thy people the truth; by my hands Thou adoptest them thy children in baptism, feedest them with thy body, comfortest them in affliction, armest them against the fear of death, and fittest them for a blessed eternity.

Grant that I may truly weigh the sanctity of my calling, and faithfully discharge it; and that others may weigh it, and bless Thee for so great a blessing.

I am appointed to sanctify others. O grant that I may first sanctify myself; that I may separate myself from this world, its profits, pleasures, honours, and all its idols. *Amen.*

Let my zeal, O my Lord and Master, be answerable to that account which I must one day give. Let me not see thy laws broken, hear thy name blasphemed, thy word set at nought, thine ordinances despised, with patience. And oh, may I never, by any neglect or sinful silence of mine, contribute to these crimes; but employ my authority to suppress them.

Let me remember what was once said by Christ himself to a Christian bishop: *Because thou*

Thou art lukewarm, neither cold nor hot, I will spue thee out my mouth.

Inspire my heart with such holy resolution and courage, that I may not fear any man when thy honour and my duty call me; that no worldly considerations may hinder me, when my office obliges me to stand in the gap. *Amen.*

Give me such holy dispositions of soul, whenever I approach thine altar, as may in some measure be proportionable to the holiness of the work I am about, of presenting the prayers of the faithful, of offering a spiritual sacrifice to God, in order to convey the body and blood of Jesus Christ—the true bread of life—to all his members. Give me, when I commemorate the same sacrifice that Jesus Christ once offered, give me the same intentions that he had, to satisfy the justice of God, to acknowledge his mercies, and to pay all that debt which a creature owes to his Creator. None can do this effectually but Jesus Christ: Him, therefore, we present to God, in this holy sacrament.

O Thou, who hast made me a servant in thy house, give me such dispositions as that I may never dishonour thy service. *Amen.*

I am a sinner, and yet I am appointed to offer up prayers for others. It is the great God to whom I offer these prayers. To me the Church, the spouse of Christ, intrusts

her desires, her interests, her necessities, and her thanks.

What a trust is this! O may I never betray it, may I never obstruct thy mercies to thy Church by a formal service. Let me ever speak to God, and from God, with attention, with love, with respect, with fear, with purity of heart, and with unpolluted lips. *Amen.*

The office of a shepherd of souls is full of difficulty. Consider what toil Jesus Christ underwent, what reproaches, what contempt, what despight!—and from those persons to whom he preached the most concerning truths; and, last of all, laying down his life for his sheep.

I am astonished, and greatly ashamed, when I consider how very far I come short of this pattern, how poor my pains have been, how little of my time, my care, my thoughts, have been spent in this service.

O Chief Shepherd, and Bishop of souls, communicate to me, the meanest of thy herdsmen, such a degree of concern as may thoroughly qualify me for this great work; pardon my past negligence, and lay not to my charge the evils which may have happened thereby. *Amen.*

Consider the patience of your great Master, with what compassion he treated sinners; transcribe his example; and if any of your flock

flock are perverse, froward, obstinate, bear with them, condescend to their weakness, and strive to reduce them even against their wills.

But has this been my way? Very far from it. I have been impatient when any of my flock have not been bettered by my care and pains. And this, not from a true zeal for the glory of God, and the good of souls, but too often, alas! from a principle of *self-love*; angry, because I have been so conceited as to think that *my* labours should not be in vain.

And yet how often has God spoken to me myself, and I regarded it not? How long was his grace ineffectual even with myself.

O Jesu, impart to me a portion of that Spirit of meekness which prevailed with Thee to preach to a people who regarded Thee not, who despised, who crucified Thee. Then why should I, who am a sinner, complain of my unsuccessful labours?

Forgive, gracious God, the faults I have committed in this great work of the ministry; and let no unworthiness in me hinder thy blessings from descending upon the souls committed to my care. *Amen.*

Reflect seriously what a dreadful account you have to give, if you say *Peace, peace, when there is no peace*; or if you give the children's bread to dogs; that is, admit to the Lord's Table those that are unworthy of such a favour.

a favour. This would be to lay men asleep in their sin. Lord, preserve thy servant from this sin. *Amen.*

I have given you an EXAMPLE, that ye should do as I have done.

Oh, Lord, that I could say this to the flock over which the Holy Ghost hath made me *Overseer*. That I could say, Be ye devout, as ye see me devout; do ye forgive one another, as ye see me ready to forgive; despise the world, &c. as ye see me do it.

Let me seriously consider, that I am not only answerable for my own personal offences; I sin every time I cause others to sin by my example. What reparation can be made, what answer can be given, when Christ requires our flock at our hand?

Lord, suffer me not to follow my own will; reform me, that I may reform others; give me light to discover, and grace to amend, where I have done amiss. *Amen.*

Let your CONVERSATION be such as becomes, not only the gospel, but ministers of the gospel, to whom all that is curious, useless, light, and vain, is forbidden; all scurrilous language, idle stories, &c.

Endeavour to leave some impression of piety upon the minds of those with whom you converse. Jesus Christ did so always.

Make

Make no distinction betwixt the rich and the poor, as to converse with one, and not with the other.

Lord, grant that thy example may ever be before me; and my conversation holy, useful, and edifying. *Amen.*

As to the disposal of the *Church's revenues*, the suggestions of avarice, of vanity, of pleasure, and of the world, ought not to govern me. I am only a steward, not a proprietor, and should be as criminal as those laymen that invade them, if I convert them to lay and secular uses; which sin of sacrilege, very probably, took its rise from others observing the Church's revenues put to secular uses.

Grant, O my Lord, who hast given me much more of this world's goods than Thou tookest thyself, grant that I may apply the goods of the Church to thy glory, and to the support of thy poor members; and pardon all my vain expences. *Amen.*

He, and especially that minister, *that has not the Spirit of Christ, is none of his.* He ought to perform all his duties in Christ's name, by his authority and power; and offer all to God through him; adore Jesus Christ as preaching, praying, absolving, and comforting, by you his minister.

Lord, grant that I may set Thee ever before me, that I may direct all my labours to thy glory; let me so speak, and so live, that my words

words and actions may be worthy of Thee, that Thou mayest call them thine. *Amen.*

The Priest's lips should keep knowledge.

Whence this knowledge but from the Holy Scriptures, which alone make us sound in doctrine, and able to convince gainfayers?

But even these are not to be understood without the light of God's Spirit, a diligent reading of them, and a knowledge of the maladies men are subject to, in order to apply them wisely and safely.

Men read the gospel rather as judges than as disciples, which is the rise of all errors both in life and doctrine.

Grant, O Lord, that when I read thy Word, I may do it with a spirit crucified to the world, to my curiosity, to my vanity, to my interest, and to my prejudices. Cure me, O blessed Physician, first, and then teach me to know and relieve the maladies of my flock, that I may present them sound and lovely in thy sight. *Amen.*

Covetousness is idolatry in every man; but it is abominable in a minister of Jesus Christ, who ever affected poverty rather than wealth, who lived upon charity, and forbade his disciples superfluities, when he sent them to preach the gospel.

He that takes care of the fowls of the air will never fail to provide for his own ministers.

sters. It is therefore infidelity to be over-careful for this world.

God grant that I may ever depend upon the providence of God.

Purity of soul and body is a most necessary qualification in a minister of Jesus Christ. To offer the prayers of the faithful to God with polluted lips, to break the bread of life with unclean hands, to receive that bread into a soul defiled with unchaste thoughts; how dreadfully provoking must it needs be!

A blindness of spirit, an alienation from divine things, an incapacity to receive them, are the necessary effects of impurity.

The natural man receiveth not the things of the Spirit. Into a malicious soul, wisdom and piety cannot enter.

Matth. v. 8. *Blessed are the pure in heart, for they shall see God.*

A Priest, who, in the exercise of his function, has an eye to the grandeur, repute, esteem of great men, presumptuous authority over the consciences of others, worldly advantages, &c. perverts the design of the ministry.

Grant, O Lord, that I may regard nothing but thy glory; that I may act and live for Thee alone; that my zeal for thy glory, and the good of souls, may be the chief motive of all my actions.

THURSDAY

THURSDAY MEDITATIONS.

CHURCH DISCIPLINE.

Question from the Office of Ordination.

Will you maintain, and set forward, as much as in you lieth, quietness, love, and peace, among all men; and such as be unquiet, disobedient, and criminous, within your diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinances of this Realm?^a

A. I will do so, by the help of God.

O GOD of peace and love, make me, thy minister, a messenger and instrument of peace to this people to whom I am sent; that by thy gracious assistance I may root out all *strife* and *variance*, *hatred* and *malice*, and that this Church and Nation may enjoy a *blessed tranquillity*.

Bless the *discipline* of this Church in my hands, and make it effectual for the conviction of wicked men and gainfayers.

^a This can never be looked upon as any limitation of the power received from Christ, but only as directing the exercise thereof, as to the manner, form, and circumstance.

Assist me, by thy good Spirit, that I may apply a proper cure to every disorder; that I may reprove with *mildness*, censure with *equity*, and punish with *compassion*.

O merciful God, who wouldest not the death of a sinner, but that he should be converted and live, bring into the right way all such as are gone astray from thy commandments.

Vouchsafe unto all penitents, (*and especially unto all such as are now under the censures of the Church*) a true sense of their crimes, true repentance for them, and thy gracious pardon, that their souls may be saved in the day of the Lord Jesus. *Amen.*

Church Discipline.

However the Church be in some respects incorporated with the commonwealth in a Christian state, yet its fundamental rights remain distinct from it. Of which this is one of the chief: to receive into, and to exclude out of the Church, such persons as, according to the laws of the Christian Society, are fit to be taken in or shut out.

And when temporal laws interpose, it is temporal punishment only which they design to inflict, or set aside.^b

Ezek. ii. 6. *And thou, son of man, be not afraid of them, neither be afraid of their words;*

^b Bp. Stillingfleet.

thou

thou shalt speak my words unto them, whether they will hear, or whether they will forbear.

2 Cor. xiii. 10. *Lest I should use sharpness, according to the power (namely, of binding and loosing) which God hath given me to edification, and not to destruction.*

1 Tim. i. 20. *Whom I have delivered unto Satan, that they may not blaspheme.*

O admirable use and command of Satan! He is God's enemy, and yet does him service; and an adversary to man, and yet helps to save him. He is the author of blasphemy, and yet teacheth not to blaspheme. That is, one that is stronger than he directs his malice to ends which he did not intend. Satan is set on work to take him down by terror and despair, whom he before had tempted to sin. But while Satan thinks to drive him to destruction by despair, God stops his course, when the sinner is sufficiently humbled; and then, as it was with Christ, Satan is dismissed, and angels come and minister unto him.^c

What great man shall we now find, who will not take it ill to be reprov'd? And yet David, a prince and favourite of God, when he was reprov'd even by a subject, did not turn away in a rage, but confessed his fault, and repented truly of his sin.^d

The very office of Consecration, so often confirmed by acts of parliament, does warrant

^c Rouse.

^d St. Ambrose, ap. David.

every Bishop, in the clearest and most express terms, to claim authority, by the Word of God, to exercise all manner of spiritual discipline within his own diocese.^e

Men should be *persuaded*, not *forced* to forsake their sins; because God rewards not those who through necessity forsake their sins, but such as do so voluntarily.^f

Be steady and fearless in the discharge of your duty, without failing in that respect which is due to higher powers.

Grant, O God, that I may have an eye to duty only, that I may fear no temporal evil, and be concerned only lest I should not in all respects please Thee, my God.

Deut. i. 17. *The judgment is God's.*

As this should oblige all people to be afraid of a judgment or censure passed by men commissioned by God, so it should make us very careful that our judgment be such as is worthy of God, and agreeable to his Will and Word.

1 Cor. xvi. 22. *If any man love not the Lord Jesus Christ, let him be anathema maranatha.*

Here is a positive direction to the Church to excommunicate all such as plainly discover that they have no love for Jesus Christ, who are scandalous or profane.

Since we are to give an account of the souls committed to our charge, we cannot be de-

^e Codex Ju. Eccl. Angl. p. 18.

^f Chrysost. barred

barred of making use of all the means enjoined us by the gospel to reduce sinners.

We ought to be thankful for the favours which we have received from religious princes; but if our benefactors require of us what is inconsistent with our trust, we then know whom we are to obey.

2 John x. 11. *If there come any of you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.*

Not to shew our abhorrence of sin, is to consent to it. Men do not sufficiently consider the guilt of this, when they converse with notorious offenders without scruple. They partake with them in their sins; they harden the sinner; they forget the fidelity they owe to God and to his laws; and greatly hazard their own salvation.

Excommunication never pronounced except where the case was desperate, by the obstinacy of the party in refusing admonition, and to submit to discipline.*

Luke xv. 22. *The Scribes and the Pharisees murmured, saying, This man receiveth sinners, and eateth with them.*

On some occasions, we ought to avoid sinners, for fear of being corrupted, or to put them to shame, in order to their conversion.

* Penit. Disc. p. 41, 42, 75, 120.

But to converse with them as our Lord did, in order to teach them their duty, to encourage them in the way of piety, &c. this is godlike.

Mark viii. 33. *Get thee behind me, Satan. Thou savourest not the things that be of God, but the things that be of men.*

How dangerous is tenderness in matters of salvation! To spare a penitent, is to ruin him by a fatal kindness.

How perilous is the government of the Church, wherein a man becomes guilty of those things which he does not hinder.^h

2 Cor. x. 4. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.*

We surely mistake the spirit of the gospel, when we would establish and defend the Church by human policy and carnal means, by friendship of great men, credit, reputation, splendor, riches, &c.

God will have us to use other sort of arms; namely, patience, humility, meekness, prayers, suffering, and spiritual censures, to which God will join his own almighty power.

All mankind are agreed, that human legislators can only dispense and make laws, in cases purely human.

There is a publick absolution, which is no more than a relaxation of a censure. There

^h Rev. ii. 20.

is no relation betwixt that and the absolution of sins.

God ratifies in heaven the judgments of his ministers upon earth, when they judge by the rules prescribed by his Word.

Whenever Church Discipline meets with discountenance, impieties of all kinds are sure to get head and abound. And impieties, unpunished, do always draw down judgments.

The same Jesus Christ who appointed baptism, for the receiving of men into his church and family, has appointed excommunication to shut out such as are judged unworthy to continue in it.

Matth. xviii. 15, &c. *If thy brother shall trespass against thee, go tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.*

So that if baptism be a blessing, excommunication is a real punishment; there being the same authority for excommunication as
for

for baptism. And if men ridicule it, they do it at the peril of their souls.

In short; this authority is necessary, if it be necessary to preserve the honour of religion. It is appointed by Jesus Christ. The ends proposed by it are, to reform wicked men, and to remove scandals. If the sentence be duly executed, the offender is really deprived of the ordinary means of salvation.

It is indeed a sentence passed by men, but by men commissioned by God himself; that is, by the Holy Ghost.

The authority of Christ is to be respected in the meanest of his ministers.

Excommunication, the most dreadful punishment which a Christian can suffer, becomes less feared than it ought to be, through the countenance which excommunicated persons meet with, contrary to the express command of God, *With such a one no not to eat.*

A true penitent will be willing to bear the shame of his sins (where he has given offence) before men, that he may escape the confusion of them hereafter. But then he ought to know, that to submit to the outward part of penance, is not to submit to God, unless it proceed from the fear and love of God.

A man may see his sin, confess it, abhor it, and yet be a false penitent. Judas did all this. What he wanted was the grace of God,

God, to see the mercy of God, as well as his justice.

Those who are the first to lead men into sinful courses, seldom trouble themselves to recover them out of them. The ministers of Christ must do it, or they must die in their sin.

Mark v. 4. *And they laughed him to scorn.*

O my Lord and Master! let me not be driven from my duty, by the infidelity and scoffs of the world.

How desperate soever the condition of a sinner may appear, we must neither insult over it, nor despair of his conversion.

A person who has offended and scandalized others by his sins ought, before he be admitted to the peace of the Church and to receive the Sacrament, to give some good assurance, by a sober life, that he is a true penitent.

Mark vi. 11. *Shake off the dust under your feet, for a testimony against them.*

Jesus Christ permits not his apostles to avenge themselves by their apostolical power, nor even to desire that he should do it; but to leave their cause to God, with full confidence in him.

Luke xix. 8. *And if I have taken any thing from any man by false accusation, I restore him four-fold.*

The judgment which, of his own accord, this penitent passes upon himself, will condemn

damn those who reject all the remedies offered, and all methods made use of, for their conversion, and who will not make the least atonement for their crimes.

Men shew very plainly that they love sin, when they will not suffer any one to put a stop to it, to remove the occasions thereof, and to shame, to reprove, and to punish the sinner. This is a sin which draws after it great judgments.

If a pastor hopes to do his duty without reproving the world, (without testifying that the works thereof are evil,¹) or to reprove it without being hated by it, he will deceive himself; he may carry it fair with men, but will be condemned by Jesus Christ.

John viii. 7. *He that is without sin among you, let him cast the first stone.*

They whose duty it is to punish offenders, should take great care not to be influenced by pride, hypocrisy, passion, false zeal, or malice; but to punish with reluctance, with compassion, as having a sense of their own misery and weakness, which, perhaps, render them more guilty in the sight of God.

Let ecclesiastical judges always remember, that the Holy Ghost, to whom it belongs to bind and loose, never makes himself the minister of the passions of men.

John xii. 43. *They loved the praise of men more than the glory of God.*

¹ John vii. 7.

And this is the cause that men count it more shameful to acknowledge their crimes than it was to be guilty of them.

We must never insult a sinner; but, without extenuating his sin, we must comfort him, by shewing him the good which God may bring out of it.

Acts viii. 3. *As for Saul, he made havoc of the Church.*

The designs of God towards Saul should teach us not to despair of any man's conversion, but to pray for it, and to use our best endeavours, instead of being angry, and using them ill.

Acts ix. 9. *And Saul was three days without sight, and neither did eat nor drink.*

Jesus Christ himself, in this instance, teaches his ministers not to be hasty in receiving penitents, but to let them fast and pray, and bear the sense of their sin, and of their bad condition, before they be reconciled. It teaches penitents to fast and pray, and to bear with patience the fruit of their own doings.

Acts xix. 18. *Many that believed came, and confessed their deeds, &c.*

The Spirit of Grace always inclines men to *confess* their evil deeds, and humble themselves for their sins. There could not be a more shameful one than dealing with the devil,

devil, &c. yet this did not hinder them, or from sacrificing the most valuable things that had been instruments in their wickedness. This is a proof of a true conversion.

The fall of others is for us a great instruction, and a lesson which we ought to study, not in order to insult our neighbour, but to fear for, and amend, ourselves.

Let us not despise any sinner; God has sometimes very great designs in relation to those who are at present most opposite to him.

To reprove, when persons are not in a proper disposition for amendment, would be to give both them and ourselves trouble without any prospect of advantage.

To make reproof beneficial, they to whom it is given should see that it does not proceed from humour, or from a design to vex them, but from a true zeal and love for their souls.

A true charity will never insult those that are gone astray, but will use the greatest sinners mildly, lest they should be driven to despair by too great severity.

The Church forgives sins in the person of Christ.^k She remits the temporal punishments of them also, because Christ is the sovereign high priest, and because it belongs to God alone to recede from the strictness of his justice, in what manner he thinks fit.

^k 2 Cor. ii. 10.

An ecclesiastical governor should endeavour to preserve discipline, and the esteem of his people at the same time, by acts of tenderness, charity, &c.

2 Cor. x. 8. *For though I should boast of my authority, (which the Lord hath given us for edification and not for destruction) I should not be ashamed.*

It is necessary, sometimes, to extol the dignity of our office.

N. B. Pastors are appointed by Christ to edify the Church; they must, therefore, be honoured and obeyed.

The disorders which a good pastor observes in his flock, will always be matter of humiliation to him, because he will always impute them to himself.

A pastor, a priest, who does not with tears and supplications bewail the sins of his people, cannot call himself their mediator with God.

It is the greatest comfort of a good pastor, to find himself obliged to use nothing but good advice, and the mild part only of his authority; but when that will not do, he must use sharpness; but still with this view, that it be for their edification, not for their destruction.

It seldom happens that great men, whether clergy or laity, reform their lives, because they seldom meet with persons of courage to oppose

oppose them, or to tell them of their faults. A bishop, who is not restrained by any earthly engagements, will not spare any man whose conduct is prejudicial to the faith.

Gal. v. 12. *I would they were even cut off which trouble you.*

To wish shame, or some temporal evil, for the salvation of my neighbour's soul, is not contrary to charity. It seems, matters were come to a great height of evil, when St. Paul was forced to wish that to be done, which he did not, in prudence, think fit to do.

Ecclus. viii. 5. *Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.*

2 Theff. iii. 6. *Now we command you, (and the same authority subsists still in the governors of the church) in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received from us.*

Nothing is there which the faithful ought more carefully to avoid, than disorderly livers; nothing which pastors ought more earnestly to warn their flocks of.

May I ever observe the rules of an holy and charitable severity.

2 Theff. iii. 14. *If any man obey not our word, note that man, and have no company with him,*

him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother.

Excommunication is only for the contumacious, not to *insult*, but to *cure*.

1 Tim. v. 19. *Against an Elder receive not an accusation, but before two or three witnesses.*

A pastor ought not lightly to be exposed to the revenge of those whom, it is probable, he has or shall have occasion to reprove.

1 Tim v. 20. *Them that sin rebuke before all, that others also may fear.*

That is, who sin grievously, and are convinced before two or three witnesses; let such be censured before, or by the consent of, all the congregation.

2 Tim. ii. 25. *In meekness instructing (reproving) those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

When we consider that repentance is the gift of God, that the wiles of the Devil are many, and corruption of nature very strong, we shall compassionate instead of insulting a sinner.

We shall adore the mercy of God towards ourselves, and hope for it for others. We shall fear for ourselves, and pray for them.
They

They may recover, and be saved: we may fall, and be lost for ever.

When men will not take care of their own salvation, the Church owes this care to her children, to hinder them as much as possible from ruining others.

If excommunication be perpetual, it is caused by the obstinacy of the offender, not by the laws of Christ or his Church, which only deprive wicked men of the benefit of communion for a time, to bring them to a sense of their duty.

*Church discipline is for the honour of God, for the safety of religion, the good of sinners, and for the publick weal, That Christians may not run headlong to ruin without being made sensible of their danger; that others may see, and fear, and not go on presumptuously in their evil ways; that the house of God may not become a den of thieves; and that judgments may not be poured down upon the whole community. Did not Achan commit a trespass, and wrath fell on all the congregation?*¹

The most effectual way of answering these ends is, to exercise a strict impartial discipline. 1st. To withhold from Christians the benefit of the holy sacrament, till they behave themselves so as to be worthy of so great a blessing. And, 2^{dly}, if they continue obstinate, (all proper methods being used to reclaim them)

¹ Josh. xxii. 20.

to excommunicate them; and to oblige all sober Christians not to hold familiar conversation with them.

But first of all, Christians should be made sensible of what blessings they are deprived, when they are debarred the communion, even the greatest on earth—the hopes of salvation. *Jesus said, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.*^m

He that understands and believes this, will submit to any hardships, rather than incur, rather than continue under, a sentence so full of terror; and a sentence passed by one commissioned by God, and bound, at the peril of his soul, to pass it; it being the greatest indignity to Christ and the divine ordinance, to prostitute the body and blood of Christ to notorious evil livers.

God has therefore lodged a power in the pastors of his church to repel all such; and it is a mercy even to them to be hindered from increasing their guilt and their damnation.

Nor can any prince, governor, or human law, hinder a Christian bishop from exercising this power, because he is under an obligation to the King of kings, and Lord of lords, to do his duty in this respect.

Nor must it be pretended, that the punishment which Christian magistrates inflict may supersede this discipline.

^m John vi. 53.

Those

Those punishments only affect the body, and keep the outward man in order. These are designed to purify the soul, and to save that from destruction.

Excommunication, as St. Paul tells us, is *for the destruction of the flesh, that the soul may be saved*; that is, to mortify the corruptions of nature, *lust, pride, intemperance, &c.* This being the only way to save the soul of the sinner, and to bring him to reason; that is, to repentance.

For upon a sinner's repentance, (unless where he has incurred this sentence more than once) the Church is ready to receive him into her bosom with open arms.

But then by repentance must be understood, *not a bare change of mind*, not an acknowledgement of the sin and scandal, not a serious behaviour for a few days, all which may soon wear off; but a course of publick penance, a long trial of sincerity, such as may satisfy a man's self, and all sober Christians, that the sinner is a true penitent, that he has forsaken all his evil ways, evil company, evil habits, that he is grown habitually serious, devout, and religious, and that by fasting and prayer he has in some good measure got the mastery of his corrupt nature, and has begun a repentance not to be repented of.

For want of this care and method, many Christians are ruined eternally. They sin,
and

and repent, and sin again, and think all is safe, because they have repented, as they think, and are pardoned.

There are people who are in the same sad case with those that stand excommunicated, though no sentence has passed upon them; namely, such as live in a contempt of the publick worship of God. They cannot properly be turned out of the Church, who never come into it; but they keep themselves out of the ark, and consequently *must* perish.

Excommunication, in the primitive times, was pronounced in the congregation to which the offender belonged. After which, they gave notice to all other churches; namely, Let no temple of God be open to him; let none converse with him; &c.

2 Sam. xii. 13, 14. *And David said unto Nathan, I have sinned against the Lord; and Nathan said, The Lord also hath put away thy sin, thou shalt not die. Howbeit, because by this deed thou hast given occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die.*

The Divine Justice punisheth every sin, either in this world or in the next.

A sinner's willingness to undergo any punishment which shall be appointed by the minister of God, in order to make proof of and to establish his repentance, is a sure sign
that

that God has not withdrawn his grace, notwithstanding his sin.

Heb. xiii. 4. *Whoremongers and adulterers God will judge.*

You dare not say that this is not true. What can you say to your own mind to make it easy? Nothing but this *can* make you easy: To take shame to yourself, to confess your sin, to fast, and to pray earnestly to God for pardon, &c. and to let others know *what an evil thing and bitter it is to forsake the Lord.*

This visitation will either do you much good or much hurt; you will from this time grow much better or much worse.

Since you did not blush to sin, do not blush to own your faults.

Let it be matter of joy and thankfulness to you, that we are concerned for you so much.

Grace, indeed, we cannot give; that is the gift of God. We can only pray for you, and do our duty in admonishing you, &c.

If you submit for fear only, and not for conscience sake, you will suffer both here and hereafter.

When men, and especially men in any authority, are not content to neglect their own salvation, but are industrious to ruin others, they may depend upon it, they are very near filling up the measure of their iniquities, and consequently their destruction is not far off.

Our

Our charity to offenders ought to be like that of God, not in flattering them by a cruel indulgence, but in putting them, by a merciful severity, in the way of obtaining pardon.

In the primitive Church, great offenders were not restored to communion till they had, by their behaviour, given all possible demonstrations of the sincerity of their repentance not to be repented of; and this by a long trial of mortification, &c. for a short repentance too seldom ends in amendment of life; and he who fancies that his mind may effectually be changed in a short time, will deceive himself and the Church, unless he shews this change by fasting, alms-deed, retirement, &c. and that for a considerable time.

Will any man say that he loves Christ, and his Church, when he opposes the authority of her pastors; when he opposes her discipline; or when he weakens her unity?

When we consider, that God is absolute master of men's hearts, we should not think any man incapable of salvation.

My God! let me always fear for myself, when I am labouring to promote the salvation of others.

Remissness in Church Discipline is owing, sometimes, to indulgence and an easy temper, not caring to trouble others, or be troubled; sometimes by being satisfied to go on in the track

track trodden by their predecessors, not considering what duty obliges them to, but what was done before; others, out of downright neglect, not caring how things go, give opportunity to the enemy to sow tares while they are thus asleep. Thus corruption gets head, and is like to do so, until God awakens the Governors both in Church and State, and makes them see, that they are answerable for all the sins occasioned by their negligence; and that they have more souls, besides their own, to account for; which is one day to fall heavy upon them.

Lord, awaken all that are in power; and me, thy unworthy servant; that we may all discharge our duty more faithfully.

There may be people bold enough to make a mock of sin, to submit to publick penance with contempt of the authority that enjoins it, and not to be bettered by such Christian methods for the restoring sinners to the peace of God; but it is to be hoped all are not so hardened; and that Church discipline is, notwithstanding, a mighty check upon sin, and keeps many under a fear of committing such crimes as must oblige them to take shame to themselves before the face of men.

That perfect penance which Christ requireth, consists of contrition, confession, and amendment of former life, and an obedient reconciliation to the laws and will of God.ⁿ

ⁿ Convoc. 1536. See also the Homilies.

Absolution.

Our Church ascribeth not the power of remission of sin to any but to God only. She holds, that faith and repentance are the necessary conditions of receiving this blessing. And she asserts, what is most true, that Christ's ministers have a special commission, which other believers have not, authoritatively to declare this absolution, for the comfort of true penitents; and which absolution, if duly dispensed, will have a real effect from the promise of Christ, John xx. 23.^o

Authority of the Church is only *spiritual* and *ministerial*, (the Head and Authority being in heaven.) She does not, therefore, call her orders *laws*, but *rules*, *canons*; and her inflictions, not *punishments*, but *censures*. She acknowledges, that whatever power she has besides spiritual, is either from the favour or injunctions of Princes. But [Art. 37.] we give not our Princes (and they have always disclaimed it) the power of administering God's word or the sacraments. And although our spiritual power be from God, yet is this power subject to be inhibited, limited, regulated, in the *outward exercises*, by the laws and customs of the land. By this moderation both powers are preserved *entire* and *distinct*. We neither claim a power of jurisdiction over the Prince, nor pretend to be exempt from *his*.

◦ Pull. Moderat.

Antinuptial

The greatest care ought to be taken concerning the sincerity of penitents; till that be done, penance will only be a form without a power, or any real benefit.

In the primitive Church, every thing was done with advice, because their great aim was to have reason and the will of God prevail. A despotick power was forbid by Christ himself: *It shall not be so among you.* He that is humble and charitable will take the mildest and surest way, and will not be troubled, provided the end be obtained.

Penance.

Sin is the disease of the soul. Diseases are not to be cured in a moment; it will take time to root out their causes, and to prevent their effects; so will it require time to prove the sincerity of our resolutions. We solemnly profess that we repent, and we are not sure but that we lye to God.

Discipline.

As discipline slackened, men's manners grew more and more corrupt, even in the primitive times. There were never more infidels converted (saith Fleury) than when catechumens were most strictly examined, and baptized Christians put to open penance for their sins.

They that are for making still more concessions to human frailty, will at last set aside
the

the Christian religion, which is established upon maxims of eternal truth, and not on human policy; and instead of gaining or securing the bad, they will lose the better sort.

A flattering physician is for giving palliating medicines, to ease the pain, without taking away the cause, which will occasion relapses, until at last they destroy the patient. But a good man will prescribe what he believes necessary to remove the cause, though uneasy to his patient, and will have nothing to do with such as will not submit to the necessary methods of cure.

Penances, in the primitive church, were never granted but unto such as desired them, and such as desired to be converted. None were forced; but such as would not submit were excommunicated.

Discipline impracticable.

This cannot be, when it was practised for so many years in the primitive Church. And what if it be one of those things which Christ has commanded his followers to observe so strictly,^p and which he had learned of the Father!^q The commands of Christ cannot be impracticable. That would be to tax him with ignorance or weakness. When he promised to be with his Church to the end of the world, he engaged to give such graces as were necessary to raise us above our natural weaknesses.

^p Matth. xxviii. 19, 20.

^q John xv. 15. xvi. 13.

Penances forced are seldom lasting.

The priest, under the law, could not accept the offering of a leper, nor allow him to partake of the sacrifice, till he had received convincing tokens of his cleanness; no more ought the Christian priest to treat sinners as cured, till he sees the proof.*

Matt. xvi. 19. *Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Those ministers that know not what it is to bind and loose sinners, reject one half of their commission.

Excommunication is the last remedy reserved for the incorrigible, in case of enormous sins. They who despise it, know not what it is to be a heathen in God's sight, to be without God for a Father, Christ for a Saviour, the Church for a Mother, and Christians for Brethren.

A true penitent is always willing to bear the shame and confusion of his sin and folly before men, that he may escape the anger of God.

Heb. xii. 15. *Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat*

* Quesnel.

sold his birth-right:—That is, such as for a short pleasure, forfeit their eternal inheritance.

Happy that sinner, whom God does not abandon to the hardness of his heart, but awakens him by his judgments, or the visitations of his grace.

Luke viii. 28. *I beseech thee torment me not.*

These were the words of the Devil to our Lord, and these are the suggestions in the hearts of all sinners, wherever he has got possession. When a minister of Christ, by his sermons, rebukes, &c. or the Church, by her discipline, attempts to disturb the sinner, they are looked upon as his mortal enemy; and they treat both the church and her ministers worse than this legion did Jesus Christ. They despise their power, set at nought their persons, and threaten and persecute them for their good will.*

There is not any greater or more dreadful sign of the wrath of God, than when he abandons a sinner to his lusts, and permits him to find means of satisfying them.

The publick good is the sole end of Church Discipline. The interest of the Governors of the Church is no way concerned in it, but only the advantage of their flock, That sinners may be converted; that contagion may be hindered from spreading; that every one may be kept to his duty, and in obedience to the laws of God; that judgments may be averted

* See Quefnel.

averted from the publick; and that God in all things may be glorified; that differences among neighbours may be made up, and charity improved, &c.

Discipline (saith our Homily of the right use of the Church, part 2.) in the primitive Church was practised, not only upon mean persons, but upon the rich, the noble, and the mighty; and *such*, as St. Paul saith, *were even given to Satan for a time.*

Those that make a *mock*, a *sport*, a *jest* of sin, too plainly betray a love of wickedness in themselves.

Exemption.

A legal exemption cannot free a man from guilt, beyond the extent of that power which grants the exemption. If it be a human power, it can extend no farther than to exempt a man from human penalties, not from those that are purely spiritual.

Ecclus. viii. 5. *Reproach not a man that turneth from sin.*

They whom fear renders cowardly in the exercise of their ministry, forget that they act in the name and place of Christ, and are to account to him for the mischief the Church receives thereby.

Deut. i. 17. *Ye shall not be afraid of the face of man, for the judgment is God's.*

O righteous Judge of the world, give me and my substitutes grace, patiently to hear, and impartially to weigh, every cause that shall come before us in judgment.

Give us a spirit to discern, and courage to execute, true judgment, that all our sentences may be approved by Thee our Lord and Judge. *Amen.*

Deut. xxiv. 17. *Thou shalt not pervert the judgment of the stranger, nor of the fatherless.*

Isaiah i. 23. *Every one loveth gifts: they judge not the fatherless; that is, they are poor, and cannot bribe them.*

Exod. xxiii. 2, 3. *Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment. Neither shalt thou countenance a poor man in his cause.*

Deut. xix. 15. *Thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour.*

The judgment of the multitude is no rule of justice. *Then cried they all, Not this man, but Barabbas.*

John xix. 12. *If thou let this man go, thou art not Cæsar's friend: When Pilate heard that saying, then he resolved to sacrifice his conscience, rather than lose his prince's favour.*

2 Chron.

2 Chron. xix. 6. *And he said unto the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.*

Prov. xvii. 13. *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.*

John xix. 11. *Except it were given thee from above.*

Although the magistrate's authority is from God, yet he is answerable to God for the due execution of it.

Prov. xxi. 3. *To do justice and judgment is more acceptable to the Lord than sacrifice.*

Isaiah i. 11. *To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.*

Hosea vi. 6. *For I desired mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.*

Micah vi. 7, 8. *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

The

The Jews had a rule, that if a rich man and a poor man had a controversy, they must both of them stand or sit, to avoid partiality.

Virtue would hardly be distinguished from a kind of sensuality, if there were no labour, no opposition, no difficulty, in doing our duty. *Dulce est periculum sequi Deum.*

The duty of a Judge may oblige him to punish according to the law; but it is the part of a Christian injured to forgive according to the charity of the gospel.

A judge is not the master but the minister of the law—for the publick good, not for his own interest, passion, or will.

A good judge will never desire to make himself feared by his power; but will rather be afraid of abusing it.

The civil magistrate is liable to be excluded from Church communion for such reasons as the spiritual governors shall judge necessary; they are to determine for him, and not he for them, in matters merely spiritual.

Give me, O Lord, the spirit of judgment, that I may govern this church with wisdom.

Ecclus. iv. 9. *Be not faint-hearted when thou sittest in judgment.*

A lover of the law will always have an eye to the intent of the law.^u

^t Isaiah xxviii. 6.

^u Matth. xii. 3.

FRIDAY MEDITATIONS.

ORDINATION.

Question from the Office of Ordination.

Will you be faithful in ordaining, sending, or laying hands upon others?

A. *I will so be, by the help of God.*

ALMIGHTY GOD, who knowest the hearts of men, govern my mind, that I may faithfully discharge this great trust; that neither through fear, favour, interest, or negligence, I may ever promote any person to the sacred charge of Christ's flock.

Bless all those who have already given themselves to thy immediate service, and labour with me in this ministration; be with us, and guide us, and help us, for thy promise sake, for thine honour's sake, and for the sake of Jesus Christ, that we may teach well, and that we may be examples of all the graces and virtues which we recommend to others.

Direct

Direct all such as are designed to serve at thine altar; sanctify their persons, their studies, their intentions and affections.

And grant that no unworthiness in me may ever hinder thy gifts and graces from descending upon those whom I shall ordain to thy service, for Jesus Christ's sake. *Amen.*

Jer. iii. 15. *O Lord, give us pastors according to thine own heart, which shall feed us with knowledge and understanding.*

Ministers being the officers of God's household, we must depend upon him in the choice of them, and not upon human motives.

Acts xiii. 3. *And when they had fasted and prayed, and laid their hands on them, they sent them away.*

All Christians being concerned in this affair, all ought to fast and pray, in order to have faithful pastors. *Quesn.*

Apostolical usages ought to be kept up to, as proceeding from Jesus Christ himself.

Matth. ix. 38. *Pray ye the Lord of the harvest, that he will send forth labourers into his harvest.*

O gracious Lord, look down in mercy upon this church, at this time. Provide it with faithful labourers, such as shall have a true compassion for the souls committed to
their

their care, and a knowledge and zeal answerable to the account they are to give.

Grant that we may all preach *the truth as it is in Jesus*.

Give a blessing to our labours, that we may see the fruits of them, in the repentance and conversion of ourselves, and of all finners.

Make us truly sensible, that when we labour for our flock, we labour for ourselves and for thy glory.

And pardon us, gracious God, whereinfoever we have been wanting in any part of our duty.

Awaken, and touch all our hearts most powerfully from above, that we may not forget our ordination vows.

And for Jesus Christ's sake, grant that I may not be answerable for the sins, and the dreadful mischiefs that may follow, if not hindered by thy grace. *Amen.*

The conversion of souls is thine, O Lord, and not ours; prosper Thou thine own work. It is not in us to save souls.

Let us not sacrifice to our own net, but use the means, and ascribe all the glory to God; we of ourselves have nothing whereof to glory.

Luke vi. 12, 13. *And it came to pass in those days, that he went out into a mountain to pray,*

pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom he also named apostles; viz. That their very title might put them in mind of their mission.

O blessed Lord and Master, let thy tender regard for thy church make me ever solicitous at the throne of grace, in behalf of those I send into thy vineyard; and grant that no unworthiness in me may hinder thy gifts and graces from descending upon those whom I shall ordain to thy service.

For the sake of this church, which Thou hast purchased with thy most precious blood, enable them for the work unto which they are called, that they may teach well, and that they may live well, and be examples of all the holy graces and virtues which they shall recommend to others.

Sanctify their persons and their labours, that they may be respected by their people; and, for thy authority in them, be heard and obeyed, that they may be able to give a comfortable account at the great day. *Amen.*

John xxi. 15. Jesus said unto Peter, Lovest thou me? Yea, Lord: thou knowest that I love thee. He said unto him, Feed my sheep.

O Sovereign pastor, who lovedst and gavest thy life for us, make our love for Thee, and our care of thy sheep, so great and sincere,
that

that we may feed them constantly, and diligently watch over them, that not one of them may be lost through my neglect, or the fault of those whom I send into thy service.

Make us every day mindful of our charge; and every day more able to perform it, remembering the account we must give. Grant this for the glory of thy grace, and the good of thy church, which Thou hast purchased with thy most precious blood.

John xxi. 7. *Jesus said unto him the third time, Lovest thou me.*

Though Jesus Christ knew Peter's heart, yet he asked him three times *whether he loved him?* To teach those to whom the power of ordaining belongs, to be very solicitous and careful, and not content themselves with a slight enquiry into the dispositions and qualifications of those who are to have the care of souls committed to them.

It being entirely at the bishop's discretion whether he will admit any one to the order of priest or deacon, and being not obliged to give any reason for his refusal;^g he will be more accountable to God, both for ordaining unfit persons, and for any prejudice against such as are worthy.

As we consult God, as Jesus Christ himself did, when we ordain men to his service, so should we consult Jesus Christ, when we assign

^g Vide Clerg. Vade-Mecum, p. i. p. 42.

assign them a place in his family. Would Jesus Christ have given this man the charge of the souls of this parish?

That we may have the comfort of knowing that we enter into the ministry by a choice which proceeded from God, we must have some assurance from our own hearts, that the glory of God, the good of souls, was in our intention, and that we were called regularly, and according to the intention of the church.

EMBER WEEK.

All persons being concerned in the choice of pastors, every body ought to pray for good pastors.

1 Cor. i. 1. *Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother.* Not through his own will—not through motives of worldly lucre, &c.

DEACONS.

1 Tim. iii. 10. *Let these first be proved; then let them use the office of a Deacon, being found blameless.*

It is not sufficient to secure the dignity of the ministry even in its lower ministries, that men have taken up virtuous resolutions, unless they be also proved to see whether those resolutions will continue, &c.

N.B. To

N. B. To give every person I ordain some short hints *in writing*, of the nature, dignity, several branches, hazard of not discharging them faithfully, &c. of the ministry.

Matth. xxviii. 20. *Lo! I am with you.*

The chief care of a minister of Christ should be, not to render himself unworthy to have Christ present with him in the exercise of his ministry.

John xvii. 16. *They are not of the world, even as I am not of the world.*

The repetition of this truth ought to make us sensible how different our life ought to be from that of worldly people.

THE TRUE PASTOR.

1 Pet. v. 1, 2, 3, 4. *The elders I exhort: Feed the flock of God, which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

N. B. We must feed the flock, not live in idleness;—not with imperiousness as over subjects, but with love as over brethren; not with an eye to self-interest, but with regard to an heavenly reward.

APOSTLES,

APOSTLES, (*Envoyes.*)

So Jesus Christ called the twelve; that the world might know from whom they had their mission, and that such as are not sent by him, and by those that have their powers from him, are not his apostles.

Luke vi. 16. *And Judas Iscariot, which also was the traitor.*

A man may have a lawful call to the priesthood, to dignities and benefices; and yet, for want of answering the ends of his calling, may be a traitor to the church, to Christ, and to his own soul. The good Lord grant that I may often think of this with great seriousness.

Luke vi. 39. *Can the blind lead the blind?*
It belongs to Thee, O Holy Spirit of Grace, to send such guides into thy church, as may lead thy people in the right way, and to be the guide of those guides. O do so, for thy mercies sake, to this church and people.

Ignorance in pastors, forasmuch as it is likely to destroy the foundation, is sometimes worse than vice itself, being the occasion of superstition, disorders, and infinite evil consequences, taking error for truth, and truth for error.

N. B. Remembering, that a minister of Christ can save himself but only by labouring to save others.

The

The business of the ministry is, to preach, to make men love, and to confirm them in, the truths of the gospel.

Happy that pastor, whose life and zeal, and labours, do all testify, that he loves his flock, and that he loves them for Christ's sake.

Nothing can supply the want of such a pastor's presence.

They whom God, by a terrible judgment, leaves to enter into the ministry solely of themselves, are generally puffed up with a carnal notion of its dignity; while they that through his mercy are called to it, at the same time that they know its dignity, are humbled under a sense of its weight, and the account they must one day give.

Such as the heart of the pastor is, such is his behaviour.

He who suffers the priesthood to become vile in his own person, does not remember, that he is an ambassador of Christ. The dignity is great, and so ought the sanctity to be, of one who is in Christ's stead.^h

2 Cor. vi. 3. *Giving no offence in any thing, that the ministry be not blamed.*

A pastor's life must not contradict his doctrine. He must preach by his actions.

2 Cor. vi. 4, 5, &c. *In all things approving ourselves as the ministers of God, in much patience,*

^h 2 Cor. v. 20.

tience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, [preaching it sincerely] by the power of God, [depending entirely upon his assistance] by the armour of righteousness, on the right hand and on the left, [defending us both in prosperity and adversity] by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, but yet well known; as dying, and behold we live; as chastened, and not killed; [believing that God chastens his servants not to destroy them] as sorrowful, yet always rejoicing; [rejoicing in afflictions] as poor, yet making many rich; [with true not perishing riches] as having nothing, and yet possessing all things; [possessing all things in depending upon God.]

1 Tim. v. 22. *Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure.*

A bishop engages to answer before God for such persons as he by advice, ordination, &c. causes to enter into a state of life so very hazardous, and which requires so great a stock of virtues.

It is happy for a minister of God, that the life he is to lead, and the very outward acts he has vowed to perform, will help to change his heart, and create in him those
dispositions

dispositions which will make him like his Great Master.

For instance; he has solemnly promised to read the holy scriptures daily; he will therefore have daily before his eyes the precepts, the instructions, the example of Christ; the rewards and punishments of the life to come.

He is obliged to *catechise*; and the more careful he is to instruct others, the more effectually he will learn himself how far we are fallen from God, and what pains we must take to be restored to the image and favour of God.

He has promised to *lead an holy and exemplary life*. If he does not do this sincerely, he will be the scorn of men now, and of devils hereafter.

It will be impossible to converse with *poor and needy people*, and to seek out for help for them, without partaking of the spirit and compassion of the blessed Jesus, who laid down his life for them.

If he is careful to *read divine service* distinctly, with deliberation and gravity, it will beget devotion in himself, as well as in those that hear him.

If his *sermons* be plain and practical, they will affect his own heart, as well as the hearts of those he preaches to.

Every child he *baptises* puts him in mind of the vows that are upon himself.

And he cannot administer the other *sacrament* as he ought to do, but it must needs fill his soul with a thousand holy ideas and devout thoughts;—with an holy *fear*, lest he should offer the prayers of the faithful with polluted lips, or distribute the bread of life with unclean hands;—with an ardent love for Jesus Christ, whose love and death he commemorates;—with a perfect charity for all the world for whom he died. And the oftener he administers this sacrament, the more he will find his graces increased.

In visiting sick and dying persons, he will be put in mind of his own mortality; and in fitting them as he ought to do for the account they are going to give, he will be put in mind of the much greater he is himself to give.

When he *exhorts, reproveth, admonishes* others, it will bring to his mind the words of the apostle, *Thou that teachest another, teachest thou not thyself?*

When he calls to mind, that he has promised *all faithful diligence*, &c. he will give himself *wholly* to these things, and will be ashamed to be found wholly taken up with business which no way relates to the salvation of souls.

If he is *diligent in prayer*, which he promised to be, God will certainly enlighten his mind with saving truth and grace.

In

In short; if he has an ardent desire to save souls, and really strives to do it as effectually as he can, he will be beloved of God, assisted by his spirit; he will see the fruit of his labours; he will secure his own peace and hope, and will give an account with joy when his Lord calls for him.

One of the most certain marks of a divine call is, when it is the full purpose of a man's heart, to live for Jesus Christ and his Church.

John xvii. 16. *They are not of the world, even as I am not of the world.*

O Lord, make us truly sensible how very different our lives ought to be from the lives of worldly people, that we may avoid their maxims, all that is curious, useless, light and vain, and live up to our character.

Mercy and tenderness for sinners, and faithfulness to the justice of God, are characters inseparable in a true pastor.

John x. 11. *The good shepherd giveth his life for his sheep.*

He gives his life, by giving his labour, in taking all occasions of instructing them; in employing his thoughts for their good; in praying for them continually, and rendering God propitious to them; in sacrificing his ease and peace for them, by delivering truths which the world will not receive without unkind returns; he gives up the dearest friendships,

ships, when they stand in competition with truth and righteousness; he gives up all worldly satisfactions, when he does not look upon what is *lawful*, but what is *expedient*; he sacrifices his inclinations, though never so innocent, rather than offend any; he submits to the humility and poverty of the gospel, that he may give no example of pride and luxury to his flock; he dares not be even a witness of disorders, lest he should encourage them by his presence. It is thus he must be the light of the world, and without this he cannot satisfy the duties of his charge; and it is thus he is to give his life for his sheep.

Mark vi. 8. *Take nothing for their journey save a staff only; no scrip, no bread, no money in their purse.*

The ecclesiastical ministry requires a great disengagement from the world, to take away all suspicion, that the Clergy act only out of self-interest. Whoever is not ready to part with all, rather than be wanting to his duty, is not worthy to be a successor to the apostles.

We shall never be able to establish the kingdom of God in the hearts of men, so long as we do not appear fully persuaded of those truths which we preach.

Fees.

Can. 135. No fee or money shall be received, either by the archbishop or any bishop, either

either directly or indirectly, for admitting of any into sacred orders, nor any to his servants or officers, above ten shillings for parchment, wax, &c.

For Letters Testimonial of ordination are no part of the ordination, but only taken afterwards for the security of the person ordained, which if he neglect to take, it is at his own peril.^b

Ordination.

The example of Jesus Christ, before he ordained the apostles, shews us, that in this choice we ought to depend upon God, and pray for his direction and blessing.

Catechising.

Can. 59. Ministers shall, every Sunday evening and holy-day, for half an hour at least, examine and instruct in the Church Catechism; and he that neglects to do so, after reproof, to be first suspended, afterwards excommunicated.

The neglect of this duty makes the discourses of the pulpit of very little use. People do not understand the very words made use of in the gospel.

INSTITUTION.

Persons to be instituted shall exhibit orders and testimonials, and be examined.^c

^b Codex Can. Eccl. Ang. p. 177.

^c Can. 39.

Reasons

Reasons for refusing Institutions.

Lack of Learning; of which the bishop is the sole judge, and not accountable to any temporal court, but only to a superior spiritual judge. And a person's being ordained, licensed, and approved by another bishop, does not take away the right which every bishop has to examine and judge.^d

Lack of Language; which renders a person incapable of the cure. Nor does it avail, that the language may be learnt, or that the duty might be discharged by a curate. And the Canon Law requires, that where there is a mixture of languages, the priest shall understand both.^e

Other Causes.

Whatever is sufficient to deprive, is sufficient cause to refuse institution.

Mala in se:—Incontinence, drunkenness, murder, manslaughter, heresy, schism, simony, perjury.

The bishop must signify the cause of his refusal specially, that the proper court, if application be made elsewhere, may be able to judge whether the refusal be just, except in the case of insufficiency; for it has been judged in parliament, that it is sufficient to set forth — ‘*Quod persona in literaturâ minus sufficiens seu capax ad habendam dictam ecclesiam.*’

^d Codex, p. 850.^e Ibid. p. 851.

The bishop, having the care of all the souls in his diocese, is bound in conscience to see them well taken care of, by committing them to fit persons.

Acts i. 24. *And they prayed and said, Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen.*

Should not this make patrons and bishops to tremble, to see with what caution, devotion, &c. even the apostles themselves proceeded in the choice of *fit persons to serve in the sacred ministry of the Church?*

A Christian Priest.

Let him remember, That he himself is a man and a sinner; that he is ordained for men *only* in things pertaining to God; that he is not to live an idle life, but to offer, &c. that is, to perform the duties of his calling; to appease the justice of God, by offering the prayers, the oblations, &c. of the people; to have bowels of compassion towards sinners; to instruct the ignorant, and them that are out of the way; never to forget his own infirmities, that he may treat sinners with compassion; to pray much for himself and for his people; to stay till he is called into the ministry: it is an honour, and to be conferred as it was on Aaron; to keep his flock, by his vigilance, from falling into ignorance in relation to the truths of Christianity; to
fuit

suit his instructions to the capacities of his hearers, and to their peculiar wants; and not to fill their heads with vain amusements, which signify little to their salvation.*

O Lord, abandon not thy flock to wolves, but send them pastors after thine own heart.

Num. xviii. 1. *The Lord said unto Aaron, Thou and thy sons shall bear the iniquity of the sanctuary; that is, They shall carry them away by the sacrifices which they shall offer for them, especially on the day of expiation.*

Ecclus. vii. 29. *Fear the Lord with all thy soul, and reverence his priests.—Love him that made thee with all thy strength, and forsake not his ministers; but give the priest his portion as it is commanded.*

A lawful call affords us a good ground to hope for all necessary assistance, and grace to do our duty, and for mercy for all our involuntary defects.

CLERGY.

I beseech Thee, O God, for them, and for myself; that, in the exercise of our ministry, we may depend much upon Thee; that we may learn from Thee what we ought to speak concerning Thee; that we may constantly speak the truth, boldly rebuke vice, and patiently suffer for righteousness sake; that we may

* Heb. v.

may live and act as in the place of Christ, doing nothing unbecoming that character; and that we may preserve an apostolical firmness of mind under the vexations and persecutions of this world. *Amen.*

Faults of the Clergy.

Let it be considered, what is the great design of the generality of the Clergy of these days:—To appear learned rather than pious; to get preferment, riches, and to live at ease. This makes them satisfied with a mere speculative knowledge in divinity.

Luke v. 5. *We have toiled all the night, and have taken nothing.*

And it is much to be feared, that the little good we see done by our sermons is owing to the neglect of praying for God's blessing upon our labours.

Sermons should be plain, practical, and tending to the salvation of those that hear them.

Remember, that all useful truths must come from the spirit of truth, and therefore are to be prayed for.

Do holy things after an holy manner. He that reads the service negligently, betrays a great want of piety in himself, and begets contempt and indevotion in others.

Lord's Supper.

Christians are too often admitted without knowing the meaning of this holy institution.

tion. The consequence is, they fancy they are good Christians, and are in danger of perishing without knowing it.

Lives of the Clergy.

They should consider, that they are taken from amongst men, to minister in things pertaining to God, and therefore are not to live like those from whom they are taken. They are restrained from many things which others practise without reproach or scruple.

The maxims of the world are not to be our rule.

To desire to be esteemed; to get as much of this world as we well can; to stick at nothing to gain an end; to despise those below us; to live without taking the cross, without self-denial, &c.; to admire what the world admires. By these things, the ministry is blamed and brought into contempt.

Look at home! a sad reproach where occasion is given.

Remember, that a contempt of the Clergy will be attended with a contempt of the gospel, and of God himself at last. More sinners have been converted by holy than by learned men. It is the greatest presumption to pretend to heal others of a distemper I labour under myself.

John viii. 46. *Which of you convinceth me of sin?*

Here is a pattern of a pastor.

He

He who would edify by his sermons, must be that same virtuous, sober, serious, pious man in his life and conversation; he will then be heard with respect and reverence.

If a Clergyman is eager after pleasures, the world and its idols, trifling and vain in life, all he says from the pulpit will signify nothing.

He that religiously practises himself what he teaches others, preaches effectually.

No man can teach well, who does not live well.

It is true, the faith is not built upon the lives of those that preach it, but upon the word of God. A bad life exposes Christians to great temptations, &c.

John xxi. 16. *Simon, lovest thou me? &c.*

This should teach us, that nothing but a sincere love for God, and for the souls of men, which he loved so well as to redeem them by his own Son, can carry us through the work of the ministry.

How shall we attain to such a love? By prayer; by reading the scriptures; by instructing the poor, the young, after such a manner as to affect our own hearts; by visiting, relieving, comforting, sick and needy people, &c. These will pray for you, and God will hear their prayers, and increase his love, &c.

Difficulties.

Difficulties.

If the motives which determined you to take holy orders were the glory of God, and the good of souls, he will enable you to bear and get the better of all difficulties.

Preacher. Sermons.

The design of religion being to lead men to the knowledge of God, how he is to be worshipped, appeased, honoured; and to make men holy, that they may be happy when they die; the great business of a preacher should be, to shew how the Christian religion and all its parts contribute to this end.

They that recommend eternal possession to others, ought to shew by their lives, that they are themselves verily persuaded of the vanity of all earthly pleasures, avoiding superfluities, &c. Jesus Christ preached up the contempt of the world, by contemning it himself.

A pastor's knowledge need not extend so far as is imagined. If he knows the scriptures, and what concerns the kingdom of God, and the way of leading souls thither, he knows sufficient.

We must speak to the heart as well as to the understanding. While we attack men's reason only, they will hear with patience; but when we attack the heart and its corruption, then they are uneasy.

I would

I would rather send away an hearer smiting his breast, than please the most learned audience with a fine sermon against any vice.

Let people feel that you are in earnest, that you believe and are deeply affected with the great truths you would recommend.

Avoid such discourses and subjects as would divert the mind, without instructing it.

Never consult your own fancy in the choice of subjects, but the necessities of your flock.

Necessary Subjects. A concern for what may come hereafter; a firm hope of immortality; a fear of a judgment to come, and of hell torments.

Remember, that your own salvation depends very much upon the salvation of your flock.

A man may flatter himself with keeping fair with the world, by not telling them the danger they are in. This was not the way of Jesus Christ.^s

A preacher ought to advance nothing but what he has received from Jesus Christ. *My doctrine is not mine, but his that sent me.*^h

With what truth can it be said, that your sheep hear your voice, when you speak of matters above their capacity, or in a language or terms which they do not understand?

^s John vii. 7.

^h John vii. 16.

Can any man imitate a greater master of eloquence than Jesus Christ was, whose great excellence appears in making great truths understood by the meanest capacity?

The great end of our ministry, and our great delight, should be to destroy the kingdom of Satan.

To have an eye to the learned part of our audience, who will not very likely profit by you, rather than to the poor in spirit, whom God designs to save, is very wrong.

He that considers that he is God's ambassador to his people; that he speaks from God to them; that Jesus Christ speaks by him; will labour with sincerity and devotion for the salvation of souls.¹

God would have all men see, that the success of the gospel depends upon his grace, and therefore preachers should be humble, meek, charitable, &c.

It is too often that preachers perplex those whom they should instruct, either by proving things which want no proof,—the being of a God, &c. or by proposing useless questions and doubts; or speaking of things above the capacities of the common people.

There is a great deal of difference betwixt people admiring a preacher, and being edified by his sermons.

¹ 2 Cor. ii. 17.

Test of a good Preacher.

We count him a good physician whose patients we see cured. If the people are cured of their intemperance, lying, &c. his works will speak for him.

1 Cor. iii. 7. *Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*

We must depend on God for success, not take that to ourselves which belongs to God alone.

It is God who gives his ministers, *such as are humble*, power over the hearts and souls of men; when distrusting themselves, they ascribe all the glory to God.

We take the work out of the hands of God, when we are pleased with what we have done, and rob him of the honour due to him alone.

There have been many who, without any great learning or eloquence, yet by their communication in an humble and low way, have instructed and converted more than famous preachers; for that they preached not themselves, but Christ Jesus, placing all their confidence in God.

The Blessing of Levi.

Deut. xxxiii. 11. *Bless, Lord, his substance, and accept the work of his hands. Smite through*

through the loins of them that rise up against him, and of them that hate him, that they rise not again.

This is a prophetical declaration of the dreadful punishment of such as shall oppose the priesthood.



SATURDAY MEDITATIONS.

ALMS.

Question from the Office of Ordination.

Will you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

A. *I will so shew myself, by God's help.*

UPON one of the days of the week (κατὰ μίαν Σαββάτων) let every one of you lay by him in store as God hath prospered him.^a

Gen. xxviii. 20. *Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God; and of all that thou shalt give me, I will surely give the tenth unto Thee.*

Luke xi. 41. *But rather give alms of such things as you have, (or as you are able) and all things are clean unto you. That is, proportion your alms to your estate, lest God proportion your estate to your alms.*^b

^a 1 Cor. xvi. 2.

^b Bishop Beveridge.

Luke xii. 33. *Sell that ye have, and give alms: provide yourselves bags which wax not old; a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.*

This is still a necessary Christian duty, whatever men think of it; to part with our worldly enjoyments for the sake of Christ.

To sell all; that is, To renounce all the pleasures, and pomp, and enjoyment, which wealth affords, as if we had actually parted with it; to take to a man's self no more of his estate than necessity requires; and to make the remainder the support of the poor and distressed:—It being utterly impossible to take delight in the enjoyments of riches, and to love God with all the soul.

If God is our only happiness, we shall of course be *dead, crucified*, to the world.

Give to the poor, said our Lord to the rich young man whom he loved. Had there been a better way of disposing of his estate, he would certainly have told him.

Matth. vi. 1, 2. *Take heed that ye do not your alms before men, to be seen of them. Let not thy left hand know what thy right hand doeth. Thy Father, which seeth in secret, himself shall reward thee openly.*

By *vanity* we lose both our riches and our reward. It is vanity to boast of our alms,
and

and it is vanity to take pleasure in reflecting upon them. It is sufficient that God will remember them.

Tobit xii. 8. *It is better to give alms than to lay up gold.*

Deut. xv. 7. *If there shall be a poor man within any of thy gates, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt freely lend him sufficient for his need. Thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works.*

Psalms xli. 1. *Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.*

Matth. v. 7. *Blessed are the merciful, for they shall obtain mercy.*

Ecclus. iv. 8. *Bow down thine ear to the poor, and give him a friendly answer with meekness; be as a father unto the fatherless, and as an husband to the widow; so shalt thou be as the Son of the Most High, and he shall love thee more than thy mother doth.*

Ecclus. xxix. 11. *Lay up thy treasure according to the commandment. It shall bring thee more profit than gold, it shall deliver thee from all afflictions, it shall fight for thee against thine enemies, &c.*

Is. lviii. 10, 11. *If thou draw^c out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*

Do not imagine that all that belongs to your church belongs to you. You have indeed a right to live by the altar, but not in luxury.^c

The church has not had worse enemies, than such as have been raised to estates out of her patrimony. This should open the eyes of those who make no other use of church livings than to provide portions, raise estates and families, enrich relations, &c. from which practices the good Lord keep me.

The goods of this world, much more the goods of the church, are mere depositums, put into the hands of men for the common good—of the church and of mankind.^d

Col. iii. 2. *Set your affections on things above.*

It is more to our advantage to have the prayers of a poor, good man, than the smiles of the greatest man on earth.

Deut. x. 18, 19. *The Lord loveth the stranger; love ye therefore the stranger; give him food and raiment, &c.*

^c St. Bern. Ep. 2.

^d Dr. More's Div. Dial.

Mark x. 21. *Sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross, and follow me.*

My God! we think we love Thee above all things, when, without being sensible of it, we love a thousand things better; but as we hope for heaven, we must sacrifice even what we love most. This is a necessary duty now; and though it be a very, very difficult one, yet *to Thee all things are possible.*

To sell is only an expression for a disregard for riches; such as are, being dead to the world, crucified, born again, overcome the world; all which denote that temper which Christianity requires.

Matth. xxv. 40. *In as much (for as often) as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

As often!—Who then would miss any occasion? *The least:*—Who then would despise any object? *To me:*—So that in serving the poor, we serve Jesus Christ. O comfortable declaration!

It is not out of cruelty or indigence, that Christ suffers any of his members to want or be in misery, but to give others an opportunity of exercising their faith and their love, and of making some amends for their mis-expenditures by their alms.

Mark ix. 41. *Whosoever shall give you a cup of water to drink in my name, because ye belong*
to

to Christ; verily, (with an oath he assures us) he shall not lose his reward.

This should always, if possible, be our intention:—This *poor, oppressed, this miserable* man, belongs to Christ. This would wonderfully enhance the value of our good deeds before God.

Mercy is a natural debt, not left to our discretion. He that stands in need of our help, is to have it. Inclination, friendship, vain generosity, are selfish motives.

The last refuge of a sinner is Alms; it is an art of turning our master's goods innocently to our own advantage, *and making to ourselves friends of the mammon of unrighteousness*; heaven being the patrimony and inheritance of the poor, by our alms we engage them to solicit the mercy of God for us. This is the only way to sanctify riches, which are almost always either the *fruit*, or the *seed*, of unrighteousness and injustice. And indeed we are more obliged to the poor than they to us.

Earthly riches are almost always abused without an extraordinary grace.

Luke xviii. 12. *I fast twice in the week; I give tithes of all that I possess.*

Be very careful not to be puffed up with the thoughts of your alms. *I give tithes of all that I possess*, was the effect of a pride more prejudicial than the sins of a publican. It is a stratagem

a stratagem of the devil to set before us a sight of our own good works, and to deprive us of that humility which alone can render us acceptable to God.

Luke xxi. 3. *And Jesus said, Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.*

God judges not by the greatness of the gift, but by the heart that offers it.

The applause which the great gifts of the rich receive, the complacency they take in them, and the little religion wherewith they are too often companied, lessen them in the sight of God.

The rich indeed may give *much*, and reserve *much* for themselves. The poor, who gives all, reserves nothing to himself, but *faith* in God's providence.

God magnifies the power of his grace, in disengaging a soul from the love of riches: O my God! manifest this power upon me: Raise my soul above the fears of poverty, and let me have the greatest part of my treasure in heaven.

Shut my heart, O Jesus, against the love of worldly riches.

Rom. xv. 25. *But now I go to Jerusalem, to minister (that is, to carry alms) unto the saints.*
So

So great an apostle is not at all afraid that he should debase his character in carrying of alms.

A Christian, who considers all other Christians as one body in Jesus Christ, will cheerfully contribute even to the necessities of the greatest, remotest strangers.

God often spares the rich for the sake of the poor. To the poor, therefore, the rich stand indebted.

A rich man, if a good man, is more afraid of not finding fit persons to receive his alms, than a poor man is of not finding persons to bestow alms upon him.

We honour Jesus Christ in his poor, when we treat them kindly and help them.

The very best of men are only instruments in God's hands, to receive and to give what God bestows upon them. And this they should do without any desire of glory, or self-interest.

Let us make light of money and riches, and send before us into the heavenly treasures, where neither moth nor rust doth corrupt; where neither tyrants nor thieves can take it from us; but where it will be kept to our eternal advantage, under the custody of God himself.*

Thou, O Lord, hast been all mercy to me; grant that I may be all mercy to others for thy sake.

* Lactantius.

Upon giving of Alms.

Not unto me, but unto Thee, O God, be the thanks, and praise, and glory.

TITHES.

1 Cor. ix. 14. *So hath the Lord (viz. Jesus Christ^f) ordained, that they which preach the gospel, should live of the gospel.*

That is, out of the labours and revenues of those to whom they preach the gospel. And this (upon principles of justice, as well as of religion: if thou hast much, give plentifully) as God has prospered you, that is, proportionably to your incomes. This no human law can set aside.

There is a great deal of difference betwixt being exempt by law, and exempt in conscience.

O Lord, who hast graciously allowed us a recompence for our labours, make me a faithful steward of that part of thy revenues committed to my charge, that I may give thy servants their portion of meat in due season; and that I may not feed myself or family with that which belongs to thy poor.

But, above all, I pray God give me grace to *preach* the gospel as well as live of it; and that when my Lord cometh, he may find me so doing. *Amen.*

^f Matth. x. 10.

By

By what right can those, who do nothing at all, claim a share of those tithes which are by Jesus Christ appointed for the propagation of the gospel?—To satisfy avarice, ambition, luxury, or pleasures, with these, is no better than sacrilege.^s

Numb. xviii. 26. *When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe.*

Deut. xviii. 2. *The Lord (that is, that which God hath reserved unto himself) is their inheritance.*

This is said to shew, that the priests had as good a right to the tithes and offerings as any of the other tribes had to their land, they being both the gift of God.

Deut. xxvi. 12. *When thou hast made an end of tithing all the tithes of thine increase, the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;*

13. *Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments.*

^s Can. Apost. Omnium negotiorum ecclesiasticorum episcopus habeat, et ea, velut Deo contemplante, dispense.

15. *Look down from thy holy habitation, from heaven, and bless thy people Israel.*

What care is here taken, that men shall not confound the things that belong to God with those that they may lawfully convert to their own use; and indeed a great deal more depends on this, than men are aware of, or are willing to believe.

Matth. x. 10. *The workman is worthy of his meat.*

This is a matter of justice as well as of divine right; but then observe, it is only he that labours, not he that is idle, who has a right to the revenues of the church.

Men that are liberal, even to profuseness, to the ministers of their pleasures, that think nothing too much which is laid out upon the body, upon trifles and vanity, will yet grudge him that has the care of their souls, and who stands accountable for them, a very small part of their incomes. After all, it is God who maintains his own ministers, and not the people; He who gives all having reserved to his own disposal a part of every man's estate, labour, &c.

Prov. iii. 9, 10. *Honour the Lord with thy substance, and with the first-fruits (the best) of all thine increase, so shall thy barns be filled with plenty.*

Ezek. xlv. 30. *And the first of the first-fruits of all things, &c. ye shall give unto the priest,*

priest, that he may cause the blessing to rest in thine house.

Mal. iii. 10. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

Gal. vi. 6. *Let him (that is, he is bound by his Christianity) that is taught in the word communicate to him that teacheth in all good things.*

May my gracious God, who has blessed me with wealth, may he bless me with humility and gratitude, and with a perseverance in the most lovely grace of charity.

When God left out the tribe of Levi in the division of the land, he did it for his advantage: for he gave him a tenth instead of a twelfth part; and even this under such conditions as freed him from bodily labour.

Every one is bound to help the poor, not just as he is assessed by human laws, but according to his ability, as God has prospered him; and if he will do no more than he can be compelled by law, he will have but a bad account to make.

Prescriptions are therefore unlawful.

ALMS.

Ecclus. vii. 9. *Say not, God will look upon the multitude of my oblations, (that is, if we wilfully break his laws) and when I offer to the Most High God, he will accept it.*

God has no need of our help to relieve the poor. He commands us for our own profit to help one another; that we help the poor with our riches, they us with their prayers. We give nothing to the poor but what we have received from God. How well is a man paid for his alms, when they obtain for him the grace of God, not to mention a reward in temporal blessings!

The administering of charity not only supplieth the wants of the poor, but is abundant also by many thanksgivings unto God, and by their prayers for you.*

1 Tim. v. 8. *But if any provide not for his own, and especially for those of his own house, (kindred) he hath denied the faith, and is worse than an infidel.*

A very terrible sentence! And will not this awaken *pastors, masters, parents*, now fast asleep in a deplorable neglect of those who stand related to them, both as to temporals and spirituals?

We rob the poor, when we leave to others the care of maintaining our poor relations, when we ourselves are able to do it; and thereby

* 2 Cor. ix. 12.

thereby deprive those charitable persons of the means of supporting other poor persons.

Remember to give to those that are ashamed to ask; and do not forget your poor relations, lest you be worse than an infidel.

John xii. 6. *This Judas said, not that he cared for the poor, but because he was a thief, and had the bag, and bare (the money) which was put therein.*

Our Lord trusts a thief with the little money that he had for his own, or his disciples' necessities, and for the poor, because he values it not much. My Saviour, Thou who hast entrusted me with the revenues of thy poor, make me a faithful steward; let me not be proud of the trust, since Judas himself had once the same office; but let me dread being unfaithful, lest I draw upon me his cursed fate and end!

They who are united in an expectation of an eternal reward, ought to have very little regard to those external advantages which distinguish men.

We ought to look upon it as a certain truth, that it is God who sends to us his friends in the persons of the poor and strangers.

Ecclus. xxxv. 9. *In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.*

Give unto the Most High according as he hath enriched thee. For the Lord thy God recompenseth,

recompenseth, and will give thee seven times as much. But do not think to corrupt (viz. God) with gifts, nor trust to unrighteous sacrifices, for the Lord is judge.

Rom. xii. 18. *He that sheweth mercy, let him do it with cheerfulness.*

The good Lord preserve me from vanity, and from seeking applause for my charity.

N. B. To lend is sometimes better than to give, because it flatters not our vanity; it puts not the receiver to the blush, and gives not encouragement to idleness and sloth.

Jesus Christ has left the poor in his place, and has in them continual wants and necessities to be supplied.

There is danger in letting our thoughts run too much upon the good we do, lest we should at last come to fancy that God is in our debt; and that he should reward us in this life.

The merits of the poor is not to be the rule of our charity. "If thine enemy hunger, feed him; if he thirst, give him drink. I was a stranger, and ye took me not in."

God himself maketh his sun to shine upon the evil and upon the good.

We should always have enough for the poor, if we would but moderate our vanity, and live according to the spirit of the gospel.

It

It will one day be found true, that the measure of the riches which any man possesseth, should have been the measure of his charity.

Ecclus. xl. 24. *Brethren and help are against the time of trouble; but alms delivereth more than them both.*

Tobit xiv. 10. *Manasses gave alms, and escaped the snares of death which they had set for him.*

He who gives to receive glory of men, is as great, but worse beggar than any he gives to.

Send thy blessing upon my labours and my substance, and continue to me a willing mind to help such as have need according to my ability.

Ecclus. xviii. 15, 16, 17. *My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. Shall not the dew assuage the heat? so is a word better than a gift. A word is better than a gift; but both are with a gracious man.*

Prov. xi. 24. *There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty.*

Whenever we relieve the wants of the body, we ought not to forget the necessities of the soul.

Good advice, and devout petitions, for their eternal welfare, will then be most proper and acceptable to God.

O God,

O God, who knowest the necessities of all thy creatures, give thy poor the spiritual graces they stand in need of.

Lord Jesus, conduct this poor blind person in the way of light and peace everlasting.

Support thy poor members, O Jesu, under all their difficulties, and sanctify their bodily wants to the salvation of their souls.

May thy poor, O Lord, engage Thee, by a life of resignation and piety, to make them amends in the next world for what they want in this.

Let thy poor have a particular share of thy grace and mercy, that they may appear for me at the day of judgment.

Let these poor people have thy grace, whatever else thou deniest them.

May the wants of thy poor here, help to increase their happiness hereafter.

Lord, grant, that these may bear their poor estate with patience and resignation, and that we may one day meet in the paradise of God.

Matth. x. 8. *Freely ye have received, freely give.*

Give me, O my Lord and Benefactor, an abhorrence of making a trade of thy gifts, of which I am only a dispenser.

Prov. xiv. 31. xvii. 5. *He that mocketh, and he that oppresseth, the poor, reproacheth his Maker.*

As if he did not order what is best for all his creatures.

May this thy poor member, O Lord, make a Christian use of this condition in which thy providence hath placed him.

Jesus Christ is continually humbled in his members; some are poor, in prison, sick, naked, hungry, &c. Let me, O Lord, see and help Thee in all these objects.

A man that has faith will be glad to discharge himself of the burthen (some part at least) of temporal goods, in order to secure those that are eternal; and to be in some sense the preserver of his brethren.

Charity treats the most unknown and remote like brethren, as being children of the same Heavenly Father, and members of the same body.

CONVERSATION.

Col. iv. 6. *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

One mild, prudent, and edifying conversation, has often gained more souls than many sermons.

I Thess. v. 11. *Wherefore comfort yourselves together, and edify one another.*

These are two express duties of Christian conversation.

May

May that good Spirit, which appeared in the likeness of tongues of fire, warm my heart, direct my thoughts, and guide my tongue, and give a power to persuade; that by my conversation and example, as well as by my sermons and writings, I may promote the kingdom and interests of my great master. *Amen.*

Psalm cxix. *I will speak of thy testimonies even before kings, and will not be ashamed.*

We, of all men, should desire to talk, and to be talked to, in our own way, and of things relating to our own profession; and so we should if our profession were most at our heart.

Matth. x. 16. *Behold, I send you forth as sheep among wolves.*

My Saviour, give me grace to oppose nothing to the violence of men, but the meekness and simplicity of that creature.

Matth. x. 20. *It is not ye that speak, but the Holy Spirit speaketh in you.*

O Holy Spirit, speak in me on all occasions, that I may always speak as a christian.

Matth. x. 19. *It shall be given you in that same hour what ye shall speak.*

Let no incredulity, O Jesus, hinder the effects of so positive a promise, that neither want of talents, nor any other defect or surprise, may hurt thy cause.

John xv. 20. *Remember the word that I said unto you, The servant is not greater than the Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.*

O thou great master of humility and of suffering, how unwilling are we to follow this maxim, and imitate thy conduct! O let me learn from Thee never to murmur, never to complain. I can never suffer any thing but what Thou hast suffered.

Mark iv. 38. *Carest thou not that we perish?*

Lord, give me always a great concern for the church, a true compassion for its evils, and a sure confidence in Thee. O Lord Jesus, Thou seest our afflictions, our troubles, and our wants. Hasten Thee to help us, O Lord God of our salvation.

PRAYER *before* STUDY.

O God, the fountain of all wisdom, in a deep sense of my own ignorance, and of that great charge which lies upon me, I am constrained to come often before Thee, from whom I have learned whatever I know, to ask that help without which I shall disquiet myself in vain. Most humbly beseeching Thee to guide me with thine eye; to enlighten my mind, that I may see myself, and teach others the wonders of thy law; that I may learn

learn from Thee what I ought to think and speak concerning Thee. Direct and bless all the labours of my mind; give me a discerning spirit, a sound judgment, and an honest and religious heart. And grant that, in all my studies, my *first* aim may be to set forth thy glory, and to set forward the salvation of mankind; that I may give a comfortable account of my time at the great day, when all our labours shall be tried.

And if Thou art pleased that by *my ministry* sinners shall be converted, and thy kingdom enlarged, give me the grace of *humility*, that I may never ascribe the success to myself, but to thy Holy Spirit, which enables me to will and to do according to thy good pleasure. Grant this, O Father of all light and truth, for the sake of Jesus Christ. *Amen.*

SUFFERINGS.

Luke ii. 35. *Yea, a sword shall pierce through thy own soul also.*

Thus God treated Mary, and thus he treats those whom he loves; he mingles bitters with their sweets.

He who is called to the ministry of the word, is called to suffer the contradiction of the world, and, if occasion be, to seal the truth with his blood.

This

This should always be our support and comfort, that the tongues, the ill-will, the evil designs of men, are always subject to the power of God; let us therefore be intent upon our duty, and leave the rest to God, who continually watches over his faithful servants. *Even the hairs of your head are all numbered.*

My God! settle in my heart a firm belief in thy providence, and dependance upon thy will and designs, that I may consider nothing but my duty, and fear no evil; but only lest I should not faithfully discharge my duty in all respects.

Acts ix. 29. *He preached boldly in the name of the Lord Jesus: but they went about to kill him.*

When a man is treated as Jesus Christ was for preaching, it is a good sign that he preaches by his spirit, and that this is the beginning of his reward; and indeed opposition, and evil treatment, are less to be feared by a minister of Christ, than applause and condemnation. *Woe unto you when all men shall speak well of you!*

2 Cor. iv. 8, 9. *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.*

Observe here an apostolical disposition in the midst of persecution:—Liberty of spirit and joy of heart; an invincible courage; a lively belief of the care of God; a full trust in
in

in his assistance in the lowest abyſs of trouble; caſting the eyes of faith upon the ſufferings of the Lord Jeſus; counting himſelf happy in fulfilling them in his myſtical body.

Phil. i. 12. *The things which happened unto me, have fallen out rather unto the furtherance of the goſpel.*

He who loſes courage under oppoſitions, is even yet a ſtranger to the ways of the goſpel. God can and does make his greateſt enemies contribute to his work and glory. Let us leave God to act, and follow his guidance.

2 Tim. iv. 17. *Notwithſtanding, the Lord ſtood with me, and ſtrengthened me.*

The more a miniſter of Chriſt is forſaken by men, the more conformable he is to Chriſt, and the greater conſolation he may expect from God.

Heb. xii. 3. *Conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.*

If the world, which roſe up againſt Chriſt, ſuffer us to be quiet, we ſhould have reaſon to fear that we do not follow his ſteps, and that the world is pleaſed with us.

Heb. xii. 6. *Whom the Lord loveth, he chaſt-teneth, and ſcourgeth every ſon whom he receiveth.*

If nature were innocent, a Father ſo juſt and ſo good would not impoſe a condition ſo hard upon his children, were it not neceſſary
to

to our falvation. We are treated as bastards, if we are not chastened, but left to our own libertinism; too sure a sign of reprobation.

Grant, O Lord, that I may submit to, and even be pleased with, those temporal evils which lead to eternal happiness.

1 Pet. ii. 29. *This is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully.*

He who can be content to have God for a witness of his patience and sufferings, has found the secret to make God his friend.

We complain of unjust sufferings, and they are the things which we ought most to value.

A Christian, whose whole care is to avoid sufferings, has forgot his pattern; and that we are Christians in order to be crucified with Christ.

We see in Jesus Christ innocence and holiness itself suffering; and yet we complain of hardships.

The meekness of Christ, when in the hands of his enemies, and when he had power to have delivered himself, is what we are always to remember.

1 Pet. iii. 14. *If ye suffer for righteousness sake, happy are ye; and be not afraid of their terror.*

It is plain we do not know the happiness of suffering, when we speak of it with abhorrence, and shun it with all our might.

Nothing

Nothing but thy love, O Lord, can suppress in our hearts the fear of men.

1 Pet. iv. 14. *If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you.*

No worldly glory equals this; nothing causes his spirit to rest upon us more perseveringly; God will not account of sufferings brought upon a man's self by his own fault; and yet Christian grace can sanctify even such crimes, when a criminal suffers in the spirit of repentance, and submission to the will of God.

To be purified by afflictions is a great mercy; to be abandoned to prosperity till death, is an instance of God's anger.

1 Pet. iv. 19. *Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.*

1 John iii. 13. *Marvel not, my brethren, if the world hate you.*

Let us rather fear that we do not belong to God, if the world spare us.

2 Cor. i. 7. *As ye are partakers of the sufferings; so shall ye be also of the consolations.*

O Lord, remove from me all inward disquiet, and grant that, with an entire submission to thy will, I may ever preserve a peace of mind, and leave my deliverance to thy choice.
The

The more the world deprives us of its protection for our adherence to God, the more he espouseth our interest, and declares on our side.

It is the part of the minister of Christ to labour without ceasing,—to suffer without resentment,—and to leave his cause in the hands of God, with full trust in him.

A Thanksgiving for St. Peter's Day, when my Father and two of my Brothers most wonderfully escaped being drowned.

O eternal and most merciful God; who hast made us happy in the knowledge of thy providence, which governs and preserves all things both in heaven and earth; by whose goodness *my father and two of my brothers were, as on this day, delivered from sudden and untimely deaths*: accept of my hearty thanks and praise for this great mercy vouchsafed to the whole family; and grant that none of us may, while we live, forget these wonderful expressions of thy loving-kindness *to us*, the most undeserving of all thy people.

We had sinned many ways against Thee, O Lord, and this was a loud, a distinct, and merciful call of thine, to every one of us, to repentance, which I most humbly beseech Thee give us grace to hear, to remember, and obey.

The

The greatest happiness, O merciful Father, which I can desire, either for myself or those who were sharers in this great deliverance, is what I now humbly beg for; that we may all of us gratefully acknowledge thy great love to us; meditate on thy tender mercies; magnify thy great and good providence; and by these mighty favours, be reduced to an obedience becoming our redemption.

Pass by and pardon the ingratitude we have any of us been guilty of; and give us grace to consider, that, by the merciful goodness of God, we are delivered from a world of dangers, which would otherwise overwhelm us.

And according to thy wonted mercies, preserve us, for the time to come, to serve Thee. May the same watchful Providence, which has before time defended us from such imminent dangers, guard us, the remainder of our days, through all the changes and chances of this mortal life. This I most humbly beseech Thee to grant, for thy own goodness sake, and for the merits of our Saviour Christ Jesus. *Amen.*

Praise the Lord, O my soul, and all that is within me praise his holy name.

Praise the Lord, O my soul, and forget not all his benefits, who saved thy life from destruction.

Lord,

Lord, what is man, that Thou art mindful of him; or the sons of men, that Thou so regardest them?

But what is my father's house, that Thou shouldst have such respect to so poor, so sinful a cottage?

I am oppressed with the load of mercies which we have received from Thee.

2 Peter iv. 10. *As every man has received the gift, even so minister the same one to another, as stewards of the manifold grace of God.*

We have received them freely, not for ourselves, but for others; no man is excused; as stewards we are accountable. Every man should be content with his own talents.



SUNDAY MEDITATIONS.*

PRAYERS, THANKSGIVINGS, &c.

A Daily Form of Thanksgiving.

O Almighty God and most merciful Father, who, day after day, dost minister to sinful man infinite occasions of praising Thee, accept of my unfeigned thanks for all the blessings I have, and every day receive, from thy good providence.

That of thine own mere goodness, and without any merit of mine, or of my forefathers, Thou hast given me a being from honest and religious parents, and in such a part of the world where the Christian religion is purely taught, and thy sacraments duly administered.

That Thou didst endue me with reason and perfect senses; and, to make these more comfortable to me, didst give me a sound and healthful body.

* These Meditations, and those that follow, are accommodated to GENERAL USE.

That

That Thou didst preside over my education, and gavest me an early knowledge of Thee, my Creator and Redeemer.

That Thou hast preserved me ever since my birth, and vouchsafed me health and liberty, and a competency of means to support me.

That Thou hast redeemed me by thy Son, and given me a share in his merits; sanctified me by thy Holy Spirit; and heaped many unexpected favours upon me.

That Thou hast given me honest friends to admonish, to counsel, to encourage, to support me, by their interest and advice.

That Thou hast been my refuge in tribulation, and my defence in all adversities; delivering me from dangers, infamy, and troubles. For all known or unobserved deliverances, and for the guard thy holy Angels keep over me, I praise thy good providence.

When I went astray, Thou didst reduce me; when I was sad, Thou didst comfort me; when I offended Thee, Thou didst forbear and gently correct me, and didst long expect my repentance; and when, for the grievousness of my sins, I was ready to despair, Thou didst keep me from utter ruin; Thou hast delivered me from the snares and assaults of the devil; Thou hast not only preserved my soul, but my body, from destruction, when sicknesses and infirmities took hold of me.

O Lord

O Lord and Father, I cannot render due thanks and praise for all these mercies bestowed upon me: such as I have, I give Thee; and humbly beseech Thee to accept of *this my daily sacrifice of thanksgiving*.

Pardon, O God, all my former ingratitude; and that I have passed so many days without observing, without admiring, without acknowledging and confessing, thy wonderful goodness to the most unworthy of thy servants.

For (now I soberly consider my dependance upon Thee) as there is no hour of my life that I do not enjoy thy favours, and taste of thy goodness, so (if my frailty would permit) I would spend no part of my life without remembering them.

Praise the Lord, then, O my soul, and all that is within me praise his holy name.

Glory be to Thee, O Lord, my Creator. Glory be to Thee, O Jesus, my Redeemer. Glory be to the Holy Ghost, my sanctifier, my guide, and comforter.

All love, all glory, be to the high and undivided Trinity, whose works are inseparable, and whose dominion endureth world without end. *Amen.*

When I seriously consider, great God, my dependance upon thy providence, and that the favours and mercies I have received are infinitely more in number than the acknowledgments

ledgments I have made, I am justly ashamed of my ingratitude, and afraid lest my unthankfulness should provoke Thee to hinder the current of thy blessings from descending upon me.

Forgive me, O merciful Father, my past negligences, and give me grace for the time to come to observe and to value thy kindneses, as becomes one who has received so much more than he deserves.

Preserve in my soul, O God, such a constant and clear sense of my obligations to Thee, that upon the receipt of every favour, I may immediately turn my eyes to him from whom cometh my salvation. That thy manifold blessings may fix such lasting impressions upon my soul, that I may always praise Thee faithfully here on earth, until it shall please thee, of thy unbounded mercy, to call me nearer the place of thy heavenly habitation, to praise my Lord and deliverer to all eternity. *Amen.*

PROVIDENCE.

God has more ways of providing for us, of helping us, than we can possibly imagine; it is infidelity to desire to confine him to our ways and methods.

Matth. viii. 25. *Lord, save us, we perish.*
Nothing

Nothing can better express our own inability, and our whole dependance upon God. Two sure conditions of obtaining help.

Since thy mercy, O God, is ever ready to help all that call upon Thee in time of distress, let thy goodness answer my wants.

Keep me under the protection of thy good providence, and make me to have a perpetual fear and love of thy holy name, through Jesus Christ.^b

The more destitute we are of human aid, the more ought we to trust to that providence which God is pleased to exert in extreme necessity.

O God, give me grace never to condemn thy providence; let me adore the wisdom of thy conduct, the holiness of thy ways, and the power of thy grace.

How many sins should we commit, if God did not vouchsafe to oppose our corrupt will! Blessed be his holy name, for not leaving me to my own choices.

Pf. xc. 12. *So teach us to number our days, that we may apply our hearts unto wisdom.*

BIRTH-DAY.

Blessed be God for my creation and birth; for giving me a being from honest parents,

^b Second Sunday after Trinity.

VOL. II.

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fearing God, and in a Christian and Protestant country; for giving me perfect members and senses, a sound reason, and an healthful constitution; for the means of grace, the assistances of the Holy Spirit, and for the hopes of glory; for my good education; for all the known or unobserved favours, providences, and deliverances, by which my life has hitherto been preserved; most humbly beseeching Thee, my God and Father, to pardon my neglect or abuse of any of thy favours, and that I have so very much forgotten Thee, in whom I live, and move, and have my being.

Good Lord, forgive me the great waste of my precious time; the many days and years of health, and the many opportunities of doing good, which I have lost; and give me grace, that for the time to come I may be truly wise, that I may consider my latter end, and work out my salvation with fear and trembling, ever remembering, *that the night cometh when no man can work*; and that the day of my death may be better to me than the day of my birth.

O gracious God, grant that before Thou takest from me that breath which Thou gavest me, I may truly repent of the errors of my life past; that my sins may be forgiven, and my pardon sealed in heaven; so that I may have a place of rest in paradise with thy faithful

faithful servants, till the general resurrection; when the good Lord vouchsafe me a better and an everlasting life, through Jesus Christ. *Amen.*

NEW-YEAR'S-DAY.

Blessed be God, who has brought me safe to the beginning of another year.

Blessed be God, that I am of the number of those who have time and space for repentance yet given them.

My God, make me truly sensible of this mercy, and give me grace to consider often how short and how uncertain my time is; that there is one year more of a short life passed over my head; and that I am so much nearer eternity; that I may in good earnest think of another life, and be so prepared for it, as that death may not overtake me unawares.

Lord, pardon all my mispent time, and make me more diligent and careful to redeem it for the time to come, that when I come to the end of my days, I may look back with comfort on the days that are past.

Grant that I may begin this new year with new resolutions of serving Thee more faithfully; and if, through infirmity or negligence, I forget these good purposes, the good Lord awaken in me a sense of my danger.

My heart is in thy hands, O God, as well as my time; O make me wise unto salvation; that I may consider in this my day the things that belong unto my peace; and that I may pass this, and all the years I have yet to live, in a comfortable hopes of a blessed eternity, for the Lord Jesus' sake. *Amen.*

LORD'S-DAY.

Amos viii. 5. *When will the sabbath be gone, that we may sell wheat?*

Deliver us, gracious God, from this sin of covetousness,—from being weary of thy sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of thy Son Jesus Christ.

O that we may desire, and rejoice in, the return of this day, and serve Thee faithfully on it; and that we may enjoy an everlasting sabbath with thy saints, for Jesus Christ his sake. *Amen.*

O that I may be glad when they say unto me, Come, let us go to the house of God!

PRAYER for all MANKIND.

1 Tim. ii. 1. *I exhort, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men.*

O God,

O God, almighty and merciful, let thy fatherly kindness be upon all that Thou hast made.

Have mercy upon all Jews, Turks, Infidels, and Hereticks; and grant that none may deprive themselves of that happiness, which Jesus Christ has purchased by his death.

Bless the pious endeavours of all those that strive to propagate the gospel of Christ; and may its saving truths be received in all the world.

Preserve thy church in the midst of the dangers that surround it; purge it from all corruptions, and heal its divisions, that all Christian people may unite and love as becomes the disciples of Christ.

Grant that all bishops and pastors may be careful to observe the sacred rights committed to their trust:—

That godly discipline may be restored and countenanced:—

That Christians may not content themselves with bare shadows of religion and piety; but endeavour after that holiness, without which no man can see the Lord:—

That such as are in authority may govern with truth and justice; and that those whose duty it is to obey, may do it for conscience sake.

Let

Let all that sincerely seek the truth, be led into it by thy Holy Spirit; and to all such as are destitute of necessary instruction, vouchsafe a greater measure of thy grace.

Support and comfort all that labour under trials and afflictions, all that suffer wrongfully; and by thy mighty grace succour all those that are tempted.

Give unto all finners a true sense of their unhappy state, and grace and strength to break their bonds.

Visit, with thy fatherly comforts, all such as are now in their last sickness, that they may omit nothing that is necessary to make their peace with Thee.

Be gracious to all those countries that are made desolate by the sword, famine, pestilence, or persecution.

And sanctify the miseries of this life, to the everlasting benefit of all that suffer. Preserve this land from the miseries of war; this church from persecution, and from all wild and dangerous errors; and this people from forgetting Thee, their Lord and Benefactor.

Avert the judgments which we have justly deserved; and mercifully prevent the ruin that threatens us; and grant that we may be ever prepared for what thy Providence shall bring forth.

Bless all persons and places to which thy Providence has made me a debtor; all who
have

have been instrumental to my good, by their assistance, advice, example, or writings; and make me in my turn useful to others.

Let none of those who cannot pray for themselves, and desire my prayers, want thy mercy; but defend, and comfort, and conduct them through this dangerous world, that we may meet in paradise, to praise our God for ever and ever. *Amen.*

Enlighten the minds, and pardon the sin, of all that err through simplicity.

Let the wickedness of the wicked come to an end, but guide Thou the just.

Relieve and comfort all that are troubled in mind or conscience; all that are in danger of falling into despair; all that are in any dangerous error; all that are in prison, in slavery, or under persecution for a righteous cause; all that are in any distress whatever, that all may improve under their sufferings.

Have mercy upon and reclaim all that are engaged in sinful courses, in youthful lusts, in unchristian quarrels, and in unrighteous lawsuits.

Direct all that are in doubt, all that seek the truth.

O God, the Creator and Redeemer of all, have mercy upon all whom Thou hast made and redeemed. *Amen.*

MONDAY

MONDAY MEDITATIONS.

RESIGNATION.*

Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

O God, who takest delight in helping the afflicted, help a soul too often distressed with an inward rebellion against thy just appointments.

Who am I, that I should make exceptions against the will of God, infinitely great, and wise, and good?

I know not the things that are for my own good.

My most earnest desires, if granted, may prove my ruin.

The things I complain of, and fear, may be the effects of the greatest mercy.

The disappointments I meet with may be absolutely necessary for my eternal welfare.

* Written while the author was prisoner in Castle-Ryssen, August 5, 1722.

I do therefore protest against the sin and madness of desiring to have *my will* done, and not the *will of God*.

Grant, gracious Father, that I may never dispute the reasonableness of thy will, but ever close with it, as the best that can happen.

Prepare me always for what thy providence shall bring forth.

Let me never *murmur*, be *dejected*, or *impatient*, under any of the troubles of this life; but ever find rest and comfort in *this*, THIS IS THE WILL OF MY FATHER, AND OF MY GOD: grant this for Jesus Christ's sake. *Amen*.

To the glory of God, and justification of his infinite goodness, I do here acknowledge, that in all the dispensations of Providence which have befallen me, *to this day*, however uneasy to flesh and blood, I have notwithstanding experienced the kindness of a father for his child; and am convinced, that it would have been much worse for me, had I had my own choices.

O God, grant that for the time to come I may yield a cheerful obedience to all thy appointments. *Amen*.

Corrupt nature cannot comprehend that afflictions are the effects of the divine love. It must be thy grace, O lover of souls, which must work in me this conviction, which I beseech Thee to vouchsafe me.

Never

Never set a greater value upon this world than it deserves.

If a man is not eager or positive in his desires, he will more readily embrace the appointments of Providence.

If we place our hopes, or our dependance, upon the *power*, the *wisdom*, the *counsel*, or the *interest*, we have in man, and not in God only, we shall surely be disappointed.

Job xiii. 15. *Though he slay me, yet will I trust in him.*

O my crucified King and Saviour, let my submission to whatever afflictions shall befall me, for thy sake, or by thy appointment, be to me a pledge, and an assurance, of my fidelity to Thee, and conformity to thy sufferings.

It is a favour to be punished and to suffer in this life, when a man makes a good use of his sufferings. But to suffer by constraint, is to suffer without comfort and without benefit.

Our union and conformity with the Will of God, ought to be instead of all consolation.

Grant, O God, that I may always accept of the punishment of my sins with resignation to thy good pleasure.

Remember me, O Lord, in the day of trouble; keep me from all excess of fear, concern, and sadness.

Grant me an humble and a resigned heart, that with perfect content I may ever acquiesce

esce in all the methods of thy grace, that I may never frustrate the designs of thy mercy, by unreasonable fears, by sloth, or self-love. *Amen.*

Think often of God, and of his attributes, his mercy, compassion, fidelity, fatherly, care, goodness, protection. Dwell on these thoughts till they produce such a well-grounded confidence as will support us under all difficulties, and assure us, that he cannot possibly forsake those that depend on him.

When God deprives us of any thing that is most dear to us,—health, ease, conveniences of life, friends, wife, children, &c. we should immediately say, *This is God's will*; I am by him commanded to part with so much; let me not therefore murmur or be dejected, for then it would appear that I did love that thing more than God's will.

When God thus visits us, let us immediately look inwards; and, lest our sins should be the occasion, let us take care that we seriously repent, and endeavour to make our peace with God, and then he will either deliver or support us, and will convince us, that we suffer in justice for our faults; or for our trial, and to humble us; or for God's glory, and to sanctify us.

1 Pet. v. 5. *Be clothed with humility; for God resisteth the proud, but giveth grace to the humble.*

Give

Give me grace, O God, to study, to love, to adore, and to imitate that humility which thy blessed Son hath taught us both by his word and by his most holy example.

BUSINESS.

Eph. v. 17. *Understanding what the will of the Lord is.*

To engage in any business of importance without knowing this, and taking counsel of God, may cost us dear.

Isaiah xxx. 1. *Woe to them that take counsel, but not of me, saith the Lord.*

But then, let a man take heed that when he goes to enquire of the Lord, he does not set up idols in his own heart, lest God answer him according to his idols.

We are to pray for the direction of God's Spirit, upon all great occasions; especially, we are humbly to depend on his direction, and cheerfully to expect it, which he will manifest, either by some plain event of his providence, or by suggesting such reasons as ought to determine the will to a wise choice.

But to follow the inclinations of the will without reason, only because we find ourselves strongly inclined to this or that, is a very dangerous way, and may engage us in very dangerous practices.

MASTER.

MASTER. SERVANT.

Death, in a very little time, may make the master and the servant equal. Let us anticipate this equality, by treating our servants with compassion; having respect to Christ in the person of our servant,—to Christ, who took upon him the form of a servant for our sakes.



TUESDAY

TUESDAY MEDITATIONS.

TROUBLE, PERSECUTIONS,
AFFLICTIONS, &c.

Pſalm l. 15. *Call upon me in the time of trouble,
ſo will I hear thee, and thou ſhalt praiſe me.*

O GOD, who ſeeſt all our weakneſſes,
and the troubles we labour under,
have regard unto the prayers of thy ſervant,
who ſtands in need of thy comfort, thy di-
rection, and thy help.

Grant that I may ſuffer like a Chriſtian,
and not grieve like an unbeliever; that I
may receive troubles as a puniſhment due to
my paſt offences, as an exerciſe of my faith,
and patience, and humility, and as a trial of
my obedience; and that I may improve all
my afflictions to the good of my ſoul, and
thy glory.

Thou alone knoweſt what is beſt for us:
Let me never diſpute thy wiſdom or thy
goodneſs.

Direct my reaſon, ſubdue my paſſions,
put a ſtop to my roving thoughts and fears,
and let me have the comfort of thy promiſe,
and

and of thy protection, both now and ever,
for Jesus Christ's sake. *Amen.*

Heb. xii. 7. *If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons.*

Micah vii. 9. *I will bear the indignation of the Lord, because I have sinned against him.*

If I am despised or slighted, I ought to consider it as a favour, since this is a mark of God's children; and therefore I ought to thank him for it, and not be angry with those whom he makes his instruments to subdue and mortify my pride.

1 Pet. iv. 13. *Rejoice in as much as ye are made partakers of the sufferings of Christ; that when his glory shall be revealed, ye may be glad also with exceeding joy.—viz. Because your reward will be proportionable to your sufferings.*

Matth. v. 11, 12. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you.*

The mystery of the cross is to be learned under the cross.

Matth.

Matth. x. 28, 29. *Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. The very hairs of your head are all numbered.*

1 Pet. v. 6, 7. *Humble yourselves under the mighty hand of God, [under great afflictions which he suffers to befall you] that he may exalt you in due time: Casting all your care upon him; for he careth for you.*

Matth. vi. 10. *Thy will be done.*

It is just, great God, it should be so; for who should govern the world but he that made it? And yet we poor creatures repine when any thing crosses our hopes or designs. What strange unthoughtfulness! what presumption is this! And it is thy great mercy that any of us are sensible of this folly, and become willing to be governed by Thee.

With all my heart and soul, O God, I thank Thee, that in all the changes and chances of this mortal life, I can look up to Thee, and cheerfully resign my will to thine.

It is the desire of my soul, and my humble petition, that I may always be ready and willing to submit to thy providence, that Thou mayest order what Thou judgest to be most convenient for me.

I have

I have trusted Thee, O Father, with myself; my soul is in thy hand, which I verily believe Thou wilt preserve to eternal happiness: my body, and all that belongs to it, are of much less value. I do therefore, with as great security and satisfaction, trust all I have to Thee, hoping Thou wilt preserve me from all things hurtful, and lead me to all things profitable to my salvation.

I will love Thee, O God; being satisfied that all things, however strange and irksome they appear, shall work together for good to those that do so.

I know in whom I have believed; I have a Saviour at thy right-hand, full of kindness, full of care, full of power; he has prayed for me, that this faith fail me not; and by this faith I am persuaded, that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death which I may fear, nor life which I may hope for, nor things present which I feel, nor things to come which I may apprehend, shall ever prevail so far over me, as to make me not to resign my will entirely to Thee.

In an humble, quiet, and dutiful submission, let me faithfully run the race that is set before me, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, despised the shame, endured the cross, and is now seated at the

Matth. x. 28, 29. *Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. The very hairs of your head are all numbered.*

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right-hand of God; to whom I most humbly beseech Thee to bring me in thy good time; and for whatever shall fall out in the mean while, THY WILL BE DONE. *Amen.*

Look unto Jesus.

He was despised and rejected of men; his life was sought for by Herod; He was tempted by Satan; hated by that world which he came to save; set at nought by his own people; called a deceiver and a dealer with the devil; was driven from place to place, and had not where to lay his head; betrayed by one disciple, and forsaken by all the rest; falsely accused, spit upon and scourged; set at nought by Herod and his men of war; given up by Pilate to the will of his enemies; had a murderer preferred before him; was condemned to a most cruel and shameful death; crucified between two thieves; reviled in the midst of his torments; had gall and vinegar given him to drink; suffered a most bitter death, submitting with patience to the will of his Father.

O Jesu, who now sittest at the right-hand of God, to succour all who suffer in a righteous way; be Thou my advocate for grace, that, in all my sufferings, I may follow thy example, and run with patience the race that is set before me. *Amen.*

Take all things that befall you as coming from God's providence, for your particular profit.

profit. And though they are evil in themselves, yet as he *permits*, or does not think fit to *hinder* them, they may be referred to Him.

God no sooner discovers in your heart an ardent desire of well-doing, and of submitting to his will, but he *prepares* for you occasions of trying your virtue; and therefore, confident of his love, receive cheerfully a medicine prepared by a physician that cannot be mistaken, and cannot give you any thing but what will be for your good.

See Eccclus. ch. ii. The whole chapter.^a

Lord, prepare my heart, that no afflictions may ever so surprize, as to overbear me.

Dispose me at all times to a readiness to suffer what thy providence shall order or permit.

It is the same cup which Jesus Christ drank of; it is he sends it. He sees it absolutely necessary that I must be first partaker of his sufferings, and then of his glory.

Matth. x. 22. *And ye shall be hated of all men for my name-sake; but he that shall endure to the end shall be saved.*

It is indeed grievous to nature to be thus treated; but when it is for thy name-sake,

^a This chapter (says the author) was the lesson for the day, March the 25th, 1727, at a time when I was much perplexed about the attempts made upon the Episcopal Jurisdiction; and this I cannot but remark, since to my exceeding great comfort and direction, it has often so happened, I am persuaded, by a special providence of God.

O Jesus, and for the sake of thy truth, and for being true to Thee; how lovely is this hatred; and how advantageous when salvation is the reward.

Matth. x. 24. *The disciple is not above his master, nor the servant above his Lord.*

He who keeps this saying in his heart, will never complain of what he suffers, nor seek for any other way to save himself, but by humiliation and the Cross.

Suffering.

O Lord, grant that whenever I suffer, it may be for being faithful to Thee, and without drawing it unseasonably upon myself.

We are in God's hands; we often take ourselves out of his hands, by trusting to the help and protection of men, more than that of God.

God can render none miserable but those whom he finds sinners. Let us apply this to ourselves when in affliction, but not unto others, or to their personal faults.

Rev. iii. 19. *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

Blessed be God, who vouchsafes, by salutary chastisements, to awaken us when we fall asleep through sloth and lukewarmness. Grant that I may with a true zeal, and timely repentance, make good use of all thy rebukes.
Grant,

Grant, O God, that I may never murmur at thy appointments, nor be exasperated against the ministers of thy providence.

In Thee, O Jesus, we find matter of consolation in every affliction that can possibly befall us.

All visitations are from God. He is not delighted with the miseries of his poor creatures; afflictions are therefore designed for our good. He will either shew us the reason of this visitation, or make us reap the fruits of it.

People that may be well disposed, may yet live under the power of some evil custom, which is displeasing to God; a man may have been guilty of some great sin which he has yet never truly repented of, or been truly humbled for. This was the case of the sons of Jacob; they had attempted the life of, and afterwards sold, their brother, and endangered the life of their aged father; under which guilt they passed their life well enough for many years, till God visited them; and then they thought of their sin, confessed, and repented.

God, by afflictions, often fits us for greater degrees of grace which he is going to bestow.

Though I suffer, yet I am well, because I am what God would have me to be.

Lord,

Lord, do not permit my trials to be above my strength, and do Thou vouchsafe to be my strength and comfort in the time of trial.

Grant, O Lord, that I may never be wanting to the cause of truth, nor expose it by any indiscretion, or unseasonable transports of zeal.

Jesus Christ avoids persecution.^b To suffer for righteousness sake, is well pleasing to God; but then it must be done according to the appointment of God, not out of a proud zeal.

Give me grace to take in good part whatever shall befall me, and let my heart acknowledge it to be the Lord's doing, and to come from thy providence, and not by chance.

God makes use of afflictions—sometimes by way of prevention; *lest I should be exalted*, said St. Paul;^c to reform them; *before I was afflicted, I went astray*;^d to perfect them; patience, courage, submission to the will of God, are graces not so much as understood by people who meet with no adversities; *we must through much tribulation enter into the kingdom of God*;^e to prove men, and shew them for examples; if a man had no enemies, how could he shew his charity in forgiving them?

Never consider so much the instrument of your afflictions as the meaning of the good providence of God in these things.

^b John vii. 1.

^c 2 Cor. xii. &c.

^d Ps. cxix.

^e Acts xiv. 22.

John xi. 5. Afflictions are no marks of God's displeasure. *Jesus loved Mary and Lazarus*, yet they were both afflicted.

Punishment is due to sin. We must be punished here or hereafter; it is the cause of all afflictions, and designed by our gracious God to bring us to repentance.

Prosperity is a most dangerous state; we fancy it is owing to our merit, and it is followed with pride, neglect of duty, fearlessness.

It is happy for us when God counts us worthy to suffer for his name's sake; to contend with Satan, as Job did, and be able, through God's grace, to overcome so powerful a spirit.

Afflictions, undergone with resignation, are the great test of our love of God; when we love him, when he chastens us. May God sanctify all our afflictions to us all.

May I receive every thing from thy hand with patience and with joy!

Remember me, O God, in the day of trouble. Secure me, by thy grace, from all excess of *fear, concern, and sadness*.

Let the afflictions I meet with be in some measure serviceable towards the appeasing of thy wrath. Let them prove the happy occasion of forwarding my conversion and salvation.

Temptation.

Temptation.

We are exposed to temptation all our days. Men are never more dangerously tempted, than when they think themselves secure from temptation. This is a proof of the power the devil has over them.

We tempt God when we expose ourselves unnecessarily to dangers, through a false confidence of his assistance.

Despair. Hope.

Grant, O God, that, amidst all the discouragements, difficulties, dangers, distress, and darkness of this mortal life, I may depend upon thy mercy, and on this build my hopes, as on a sure foundation.

Let thine infinite mercy in Christ Jesus deliver me from despair, both now and at the hour of death.

Resignation.

Grant that I may receive the punishment of my sins with patience and resignation.

Injuries. Persecution.

Give me, O God, an heart to consider, that man could have no power against me, unless it were given from above.^f

Enemies.

A Christian should not discover that he has enemies any other way than by doing more
good

^f John xix. 11.

good to them than to others. *If thine enemy hunger, feed him; if he thirst, give him drink.* He will therefore be careful not to lose such occasions.

O Jesu! whose charity all the malice of thy bitterest enemies could not overcome, shed abroad in my heart that most excellent gift of charity, the very bond of peace, and of all virtues.

Ecclus. viii. 7. *Rejoice not over thy greatest enemy being dead; but remember that we die all.*

Our enemies are our benefactors, procuring for us a new right to heaven.

I pray God convert all those who hate us without cause.

I beseech Thee for my enemies, not for vengeance, but for mercy; that Thou wouldst change their hearts by thy grace, or restrain their malice by thy power.

In time of War.

O Sovereign Lord! who for our sins art justly displeased, I prostrate myself before Thee, confessing my own sin, and the sin of this people; acknowledging the justice of any scourge which Thou shalt think fit to bring upon us; and trembling to think how much I may have contributed toward it.

Thou hast already spoken to us both by thy judgments and mercies, both by the scarcity
and

and plenty of bread; and we have not regarded it. Thou hast taken away the lives of many, very many, in their very sins, by which numerous widows, and fatherless children, have been left miserable.

The sins of *whoredom* and *drunkenness*; of *swearing*, *lying*, and *perjury*; of *litigiousness*, *injustice*, *defrauding the public*, and *sacrilege*; are made light of.

The sins of *impiety*, of *profaneness*, of *despising the means of grace and salvation*, are too common amongst us.

What shall we say, to prevail with God to avert the judgments which these sins deserve?

God be merciful unto us, and put a stop to this torrent of wickedness; put thy fear into all our hearts, that we may return to Thee; that we may repent, and bring forth fruit meet for repentance; and that iniquity may not be our ruin.

May the dread of thy now threatened judgments deter us from evil; may thy goodness and patience lead us to repentance; weaken the power of Satan; take from among us the spirit of slumber, of ignorance, and inconsideration.

Let every one of us see and feel the plague of his own heart, and say, *What have I done to bring these evils upon us?* So that bringing forth fruits answerable to amendment of life,
we

we may escape thy judgment now hanging over us; and above all, thy judgments against sinners in the world to come. And this I beg for Jesus Christ his sake. *Amen.*

Judgment Day.

Grant, O Lord, that I may be of the number of those that shall find mercy at that day.

Zaccheus.

The good Lord grant that I may give a proof of the sincerity of my conversion by a change of life.



WEDNESDAY

WEDNESDAY MEDITATIONS.

COVETOUSNESS, FASTING,
DIFFICULTIES, &c.

Matth. iv. 9, 10. *All these things will I give thee. Get thee hence, Satan, for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve.*

GREAT and glorious God, who alone art worthy of our love and service, cure me of, and preserve me from, the sin and vanity of admiring this world.

Give me grace to renounce all covetous desires, all love of riches and pleasures; to desire only what is necessary, and to be content with what Thou, O Lord, thinkest so;—

Not to be troubled at the loss or want of any thing besides thy favour;—

That no business, no pleasures, may divert me from the thoughts of the world to come;—

That I may cheerfully part with all these things when Thou requirest it of me;—

And that I may ever be prepared to do so, dispose me to a temperance in all things, and to lay up my treasure in heaven, for Jesus Christ's sake. *Amen.*

Luke

Luke vi. 24. *Woe unto you that are rich, for ye have received your consolation.*

A man must have but little faith, who can read these words, and yet love riches, and the pleasures they afford.

Lord, grant that I may resist every temptation to the love of creatures; lest they steal my heart from Thee, my God, whom I desire to love with all my soul.

I know that I must, in a great measure, renounce all other objects of my affection, in order to love Thee with all my heart. Lord, give me grace and strength to put this in practice.

1 John ii. 15. *Love not the world, nor the things that are in the world; if any man love the world, the love of the father is not in him.*

Grant, O Lord, that I may never hope to reconcile two things so inconsistent as the love of Thee and the world.

Matth. v. 3. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

To be poor in spirit—is to be disengaged from wealth; to look upon it as a burthen, or as a trust.

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

And yet even the christian world is not content without superfluities and excess. These disorders are not less criminal, because so common.

2 Pet.

2 Pet. ii. 15. *Following the way of Balaam.*

Nothing is more to be dreaded than covetousness; when a man has set his heart upon his own interests, he easily forgets those of his great master.

Give me, O Lord, the eyes of faith, that I may see the world just as it is; the vanity of its promises, the folly of its pleasures, the unprofitableness of its rewards, the multitude of its snares, and the dangers of its temptations.

Fasting.

Jesus Christ spared not his innocent flesh, but fasted; the sinner cherisheth his continually, refusing it nothing.

Fasting is in some sense a punishment and expiation for past sins, a remedy for present temptations, and a preservative against future.

Pf. cii. 4. *My heart is smitten, and withered like grass, so that I forget to eat my bread.*

The humble and afflicted soul is not much concerned to please the appetite.

Luke vi. 25. *Woe unto you that are full, for ye shall hunger; that is, Ye whose daily meals are feasts, who make profession of a life of sensuality, who know not what it is to fast, even when the church requires it:—Woe to such Christians!*

If we judge ourselves with severity, we shall be judged with mercy.

In Time of Trouble.

Pſalm xxxix. 11. *When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth.*

O merciful God, who, in thy wiſe providence, doſt ſo order even natural events, that they ſerve both for the good of the univerſe, and for the conviction of particular finners, ſo that men ſhall have reaſon to acknowledge thy glorious attributes; I do with great ſorrow of heart, but with all ſubmiſſion to thy good pleaſure, confeſs thy mercy as well as juſtice to me in the *judgments, afflictions, ſorrows, of this day.*

I acknowledge thy voice, O merciful God, I acknowledge my own *transgreſſions*, which have provoked Thee to ſpeak to me after this manner, and at this very time.

O Lord, give me true repentance for all the errors of my life, and particularly for that which was in all probability the occaſion of this affliction.

Bleſſed be God, that my puniſhment was not as great as my crime.

Bleſſed be God, that he has given me time to repent of the ſin that provoked him to deal with me after this man.

Bleſſed be God, that when he ſpake to me once, yea twice, that I regarded it at laſt.

Good

Good God of mercy, give me grace that I may not provoke Thee any more to repeat this word to me, but that I may faithfully perform those vows which are upon me. This I cannot do without thy gracious assistance, which I most humbly beseech Thee to vouchsafe me, for Jesus Christ's sake, who by his merits has purchased this grace for all that faithfully ask it of Thee; for his sake, O merciful God, grant me this grace. *Amen.*

I do in all humility accept of the punishment of mine iniquities.

I will hold my peace, and not open my mouth, because it is thy doing and my deservings.

I know, O Lord, that it is good for me to be in trouble, or Thou wouldest not suffer it so to be.

Let thy merciful kindness be my comfort, according to thy promise to all that love and serve Thee.

Difficulties.

We are to pray for the particular direction of God's Holy Spirit upon all great occasions; we are humbly to depend upon and cheerfully to expect it, which he will manifest, either by some plain event or determination of his providence, or by suggesting such reasons as ought to determine the will to a wise choice.

But

But to follow the inclinations of the will, without reason, only because we are strongly inclined to a thing, is a very dangerous way, and will engage men in evil practices and endless scruples.

The spirit of God brings into our minds new lights, sets them home, inclines us to attend to them, &c. But let men take heed of setting up idols in their hearts; and then go and enquire of the Lord,—He will answer them.

In a Law-Suit.

Convince me, O God, if I am under any mistake in this affair.

Direct, assist, and support me under all the difficulties I shall meet with.

Put a happy end, in thy good time, to this troublesome controversy.

Dispose the hearts of those with whom we have to do, to peace and justice.

Give me grace to rest satisfied with whatever shall be the issue, believing assuredly, that God can make good any loss I may sustain, or sanctify it to my eternal welfare.

Lord, in this and in all other things I undertake, Thy will be done, and not mine.

O manifest thy will to me, preserve me from evil counsels, and from rash enterprises.

Give me true christian resolution, which will neither be tired nor discouraged with difficulties while I am in the way of my duty.

Faith.

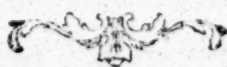
Grant, O God, that I may with humility receive, and with perseverance hold fast, all those truths which Thou hast revealed.

I thank Thee, O God, for thy holy word, and for that Thou hast not left us, in the affair of eternity, to the uncertainty of our own reason and judgment.

Defend me against all delusions of error; the snares of wit and learning; the railleries of profane men; and from deserting the truth under oppression.

Grant, O God, that neither education, interest, prejudice, or passion, may ever hinder me from discerning the truth.

Open the eyes of all that are in error; heal the wounds of the divided church; that we may be one fold under one shepherd. *Amen.*



THURSDAY

THURSDAY MEDITATIONS.

RELIGIOUS DISCOURSE, FORGIVENESS, ALMS,
CHARITY, &c.

Eph. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Eph. v. 4. *Foolish talking, and jesting, are not convenient.*

PRESERVE me, O God, from a vain conversation. Give me grace never to be ashamed or afraid to speak of Thee, and of thy law.

Give me a lively sense of the value of religion, and make it the delight of my heart; that I may speak of it with great judgment, seriousness, and affection, and at all seasonable times.

Mal. iii. 10. *Then they that feared the Lord spake often one to another.*

Matth. xii. 34. *Out of the abundance of the heart, the mouth speaketh. How can ye, being evil,*

evil, speak good things?—By thy words thou shalt be justified, and by thy words thou shalt be condemned.

We count words for nothing, and yet eternity depends upon them.

Psa. cxli. 3. *Set a guard, O Lord, upon my mouth, and keep the door of my lips.*

Psa. xxxvii. 30. *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.*

The want of religious discourse in common conversation is one of the chief causes of the decay of christian piety.

Hearts truly touched with the love of God, will communicate light and heat to others in their ordinary conversation,—will speak honourably of God, of his perfections, his justice, goodness, wisdom, and power; the excellency of his laws, the pleasantness of his service, the instances of his love, the rewards he has promised to his friends, and the punishments he has prepared for his enemies.

And by doing so, we shall recommend God, and religion, to those we converse with,—win over subjects to him, &c. and add to our own happiness.

Matth. v. 16. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Heb.

Heb. x. 24. *Let us consider one another, to provoke unto love, and to good works.*

The more spiritual our minds are, the more heavenly will our conversation be with those we discourse with.

RULES.

Never talk of religion but when you think seriously of it. Not to betray the want of it by one's discourse of it, which should be *decent, grave, sober, prudent.*

That our discourse of religion be practical rather than notional, or disputing; that it be devout, edifying after an hearty and affectionate manner.

That it be seasonable; that is, when men are like to be the better for it. Not in promiscuous company; not mixed with sports, hurry, business, nor with drink.

And that we join a good life to our religious conversation; and never contradict our tongue by our deeds.

Luke xxiv. 30. *As he sat at meat, he took bread, and blessed it, and brake, and gave to them, and their eyes were opened.*

We may know religious persons, not only in the exercise of religious actions, but even in the most common actions of life, which they convert into holy actions, by the manner of doing them, the holiness of their dispositions, by prayer, thanksgiving, &c.

We

We always do good or harm to others by the manner of our conversation; we either confirm them in sin, or awaken them to piety.

It is too true, that some evil passion or other, and to gratify our corruption, is the aim of most conversations. We love to speak of past troubles; hatred and ill-will make us take pleasure in relating the evil actions of our enemies. We compare, with some degree of pride, the advantages we have over others. We recount, with too sensible a pleasure, the worldly happiness we enjoy. This strengthens our passions, and increases our corruption. God grant that I may watch against a weakness, which has such evil consequences.

Ecclus. iv. 23. *Refrain not to speak when there is an occasion to do good.*

It is an extraordinary talent to be able to improve conversation to the advantage of religion, by taking some fit occasion to say something that is edifying, and beneficial.

The great subject of a Christian's discourse should be, about the true way of attaining the grace of God, through the blood of Christ, and by the assistance of the Holy Spirit. But then they must say no more than what they are sure of, lest they should lead men into error. For the Lord will not hold him guiltless, that taketh his name in vain, and speaketh not the truth as it is in Jesus.

Let

Let us take all opportunities of communicating our belief of Christ to others, both to bear witness and confess him before men, and to increase our own faith and reward.

May I never hear, never repeat with pleasure, such things as may dishonour God, hurt my own character, or injure my neighbour.

Joel ii. 28, 29. *I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, &c.*

That is; their discourse shall be chiefly upon subjects of practical Christianity, of Jesus Christ and what he has done and suffered for us, and of the way to attain eternal happiness.

James iv. 11. *Speak not evil one of another.*

True humility makes us see our own faults, without concerning ourselves with the faults of others.

Prov. xv. 23. *A word spoken in due season, how good is it?*

Against SLOTH.

Prov. xix. 5. *Slothfulness casteth into a deep sleep.*

O God, who hast given me an active spirit, and many opportunities of doing Thee service, give me grace to make use of all occasions of serving Thee faithfully and doing good in my generation; make me to abhor
that

that sloth which would lead me into an insensibility and forgetfulness of Thee and of my errand into world; keep me from idleness, which would expose me to temptations, enfeeble my mind, and cover me with rags; make me ever sensible of the great evil of delaying to do the work in its season which Thou hast appointed me, that whatever my hand by thy providence findeth to do, I may do it with all my might; so that whenever I am called to give an account of my labours to my great master, I may not be judged an unprofitable servant. Accept of my ambition of serving Thee, great God; and, O grant, that when my Lord comes he may find me so doing. *Amen.*

Against ANGER.

Eccles. vii. 9. *Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.*

O Lord, who art a God ready to pardon, slow to anger, and of great kindness, remove far from me all occasions and effects of causeless and immoderate anger; all pride and prejudice, and too much concern for the things of this world; all intemperate speeches, and indecent passions.

Give me, O Lord, a mild, a peaceable, a meek, and an humble spirit, that, remembering my own infirmities, I may bear with those of others; that I may think lowly of myself,
and

and not be angry when others also think lowly of me; that I may be patient towards all men, gentle and easy to be intreated; that God, for Christ's sake, may be so towards me. *Amen.*

Eph. iv. 26. *Be angry, and sin not:—Let not the sun go down upon your wrath.*

Prov. xix. 11. *The discretion of a man deferreth his anger.*

A soft answer turneth away strife.

Prov. xvi. 32. *He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.*

Rom. xii. 10. *Be kindly affectioned one towards another.*

Suppress the very beginnings of anger.

Do not use to indulge it even where there are real faults; but try the gentle way, which may probably succeed better, and, to be sure, with more ease by far.

Seldom do people vex us on purpose, and yet prejudice very often makes us think that they do.

A sense of one's own integrity will make one pass by injuries more easily.

Be not too much concerned to tell the injuries you have received.

Accustom yourself to silence, if you would learn to govern your tongue.

Nemo

Nemo consilium cum clamore dat. Senec.

Deliver me, O God, from all violent and sinful passions, and give me grace to stand against them.

Matth. v. 4. *Blessed are the meek.*

Instruct me, Lord, in this Christian virtue; Thou who art the master and teacher of it.

For Forgiveness of Injuries.

Luke vi. 37. *Forgive, and ye shall be forgiven.*

O God, who alone canst order the unruly wills and affections of sinful men, shew mercy to thy servant, in forcing my corrupt nature to be obedient to thy commands.

O God, who hast made it my everlasting interest, as well as my duty, to forgive my neighbour whatever wrong he has done me; help me to overcome all the difficulties I have to struggle with, all pride, prejudice, and desire of rendering evil for evil, that I may not deprive my soul of that mercy, which thine infinite goodness has offered to sinners.

James ii. 13. *He shall have judgment without mercy, that hath shewn no mercy.*

O blessed God, help me in this great concern, that I may never fall under thy wrath for want of shewing mercy to others; but grant, O blessed Jesus, that in this I may be thy disciple indeed. *Amen.*

SLANDER.

SLANDER.

Matth. xi. 19. *The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners.*

Whatever measure a good man takes, he will hardly escape the censures of the world; the best way is, not to be concerned at them.

It is an instance of humility silently to bear the calumnies which are raised against us, when they relate to ourselves only; but it is a duty of prudence and charity modestly to vindicate ourselves, when the honour of God and the Church is concerned.

Both Jesus Christ and John the Baptist were slandered: who then will complain that they cannot satisfy the world, and stop men's mouths?^s

Psalms cxx. 2. *Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.*

Uncharitableness.

Envy makes us see what will serve to accuse others, and not perceive what may justify them.^b

A truly good man is always disposed to excuse what is evil in his brethren, as far as truth will suffer him.

^s Luke vii. 33, 34.

^b Matth. xii. 3.

ALMS.

1 Cor. xiii. 3. *Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.*

If external acts of charity do not proceed from charity, that is, from a love of God, and of our neighbour for his sake, they are as nothing in the sight of God. My God, pour into my heart this most excellent gift, the very bond of peace and of all virtue.

The apostles and their successors are the proper trustees for the charity of Christ.

Gal. vi. 10. *Let us do good unto all men.*

He who seeks for Jesus Christ in the poor, in order to relieve and assist *him*, will not be too solicitous to find any other merit in them than that of Jesus Christ.

For our earthly things, O Lord, give us heavenly; for temporal, eternal.

Luke iii. 11. *He that hath two coats, let him impart to him that hath none.*

That is, let him that hath plenty—to spare, of any thing necessary for life, let him give to him that wants.

The proportion of charity, appointed by God himself to his own people for the relief of the poor, was every year a thirtieth part of all their incomes, or a tenth every third year; to be laid up every third year as a fund for charitable uses.^h

^h Deut. xxvi. 12, 13.

This

This was the Jew's proportion. He that came short of this was a breaker of the law, and without repentance and restitution, had no hopes of pardon.

The Christian's proportion ought to be greater, as his hopes and reward will be greater.

Matth. x. 42. *Whosoever shall give a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

We should, in all our charities, direct our eye towards Christ in his members; it is this which heightens the smallest gifts. Men reward what is done on human motives; God, such as are done for his sake.

The more a man gives to the poor, the more he receives from God. The increase is like that of the five loaves and two fishes, which produced twelve baskets of fragments, after five thousand were filled.

He that for his good actions expects the applause of men, runs the hazard of losing the reward of God.

Matth. xviii. 5. *Who shall receive one such little child in my name, receiveth me.*

Jesus Christ is received in the persons of the poor. These must be received not out of human respects, nor ostentation, nor for our own satisfaction, but in the name and for the sake of Christ. This renders our hospitality truly Christian.

The

The poor are, as it were, the receivers of the rights and dues belonging to God; we must have a care of defrauding them.

Pfalm cxii. 5. *A good (a charitable) man will guide his affairs with discretion; that is, he will cut off, and retrench all needless expences in apparel, diet, diversions, &c. that he may give to him that needeth.*

In alms and charity to the poor, and good works, a good Christian will always endeavour to be better than he appears to the world to be, that thine alms may be in secret as much as may be.

Charity; or, the Love of God and our Neighbour.

It is but the first essay of charity to give alms.

Whoever shews mercy to men will certainly receive mercy from God.

1 John iii. 15. *Whosoever hateth his brother, is a murderer.*

A man has already killed him in his heart, whose life is grievous to him, and at whose death he would rejoice.

1 John iii. 14. *He that loveth not his brother, abideth in death.*

Can we believe that it is God that faith this, and delay one moment to be reconciled?

1 John iii. 19. *And hereby, that is, by a true charity, we shall assure our hearts before him:*

him:—Namely, at his coming, when his sentence will be founded upon the exercise or omission of this duty.

It is not enough to love our brethren; we must love them upon a principle of faith, in the name, for the sake, and as members of Jesus Christ.

Give me, O my God, an heart full of Christian meekness and charity, that I may willingly forgive the evil I have received, and be always disposed to do good to others.

We love our neighbour after a Christian manner, when we love him for God's sake, and for God's sake do him good.

Hospitality.

Hospitality does not consist in keeping a plentiful table, and making great entertainments; but in providing a sober and suitable refreshment, for such as are in want, and for such as come to visit us.



FRIDAY MEDITATIONS.

PENITENCE.

Luke xviii. 3. *The publican standing afar off, would not so much as lift up his eyes to heaven; but smote upon his breast, saying, God be merciful unto me a sinner.*

WHAT would become of me, if Thou, O God, shouldst not have mercy upon me?

When I seriously consider these dreadful truths,—*That all they are accursed who do err and go astray from thy commandments.^a That the unprofitable servant was cast into outer darkness.^b* When I think of these things, I cannot but fear for myself, and tremble to think of the account I have to give.

Isaiah lxvi. 2. *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*

Psalms xxxiv. 18. *The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.*

^a Psalm cxix. 21.

^b Matth. xxv. 30.

Look

Look upon me, gracious Lord, with an eye of mercy.

Pfalm xxv. 2. *For thy name-sake, O Lord, pardon mine iniquities, for they are great.*

My only comfort is, they are not too great for thy mercy.

And the Lord Jesus our advocate has assured us, even with an oath, *That all sins shall be forgiven unto the sons of men.*^c That is, if with hearty repentance and true faith they turn unto God.

O most powerful advocate! I put my cause into thy hands; let it be unto thy servant according to this word; let thy blood and merits plead for my pardon; say unto me, as Thou didst unto the penitent in thy gospel, *Thy sins are forgiven.* And grant that I may live to bring forth fruits meet for repentance.

Matth. vi. 14. *If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses.*

Even the power to perform this most kind condition, must be from thy grace, O Jesus!

And I trust Thou wilt grant me this grace, because the very will to ask it is from Thee, and from thy will, which wills nothing in vain.

Perfect, therefore, O my Saviour, the work which Thou hast begun in me; and let me

^c Mark iii. 22.

feel the effects of thy grace in the constancy of my devotions,—in the care for my soul,—in the faithful discharge of my duty, and in all such acts of righteousness, piety, and charity, by which I shall be judged at the last day.

John v. 14. *Sin no more, lest a worse thing come unto thee.*

Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace, for the time to come.

Matth. v. 7. *Blessed are the merciful, for they shall obtain mercy.*

Give me, O Lord, a true compassion for the wants and miseries others, that Thou mayest have compassion upon me.

Luke xv. 10. *There is joy in the presence of God over one sinner that repenteth.*

Lord, increase the number of penitents, and the joys of heaven, in delivering myself and all sinners from the power of the devil, and in vouchsafing us the grace of a true conversion.

Matth. v. 4. *Blessed are they that mourn: for they shall be comforted.*

O Lord, grant that I may seek for comfort, not in the things of this world, but by a sincere repentance for my sins, by which God
is

is dishonoured, and his judgments hanging over my head.

Luke xix. 10. *The Son of Man is come to seek and to save that which was lost.*

O comfortable words for lost sinners! God himself seeks to save them. O Thou, who sought me when I was astray, save me for thy mercy's sake, and preserve that which Thou hast sought and found.

Matth. xi. 28. *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

O Jesu, conduct and keep me to thyself, or I shall surely miss the way.

Phil. ii. 12. *Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.*

It was not in myself, O God, to begin the work of my conversion;—finish, I beseech Thee, what Thou hast begun in me;—may I close with thy grace, and persevere unto my life's end.

Micah vii. 18. *God retaineth not his anger for ever, because he delighteth in mercy.*

Ezra ix. 15. *O Lord God, behold, we are before thee in our trespasses; we cannot stand before thee for this.*

Numb. xiv. 19. *Pardon, I beseech thee, the iniquity of thy servant, according to the greatness of thy mercy.*

O say unto me, as thou didst unto Moses, *I have pardoned thee.*

Ezek. xviii. 22. *All his iniquities that he hath committed, they shall not be mentioned unto him.*

Lord, be merciful unto us, for we have sinned in the midst of light, and even against light; in contempt of the grace we received at our baptism.

1 John i. 9. *If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

These are comfortable words to one whom the sight of his sins has cast into a dread of the judgments of God. Both *that* dread, and the hatred of sin, and the dependance upon the promise of God, and the love that that produces in the soul, are owing entirely to the blood of Jesus Christ.

2 Sam. ix. 8. *What is thy servant, that thou shouldst look upon such a dead dog as I am?*

My only support is, that my sins have not put me out of the reach of that mercy which is infinite.

Who can understand his errors? O cleanse Thou me from my secret faults.

O Lord, be favourable unto me; pardon and deliver me from all my sins. Grant

Grant that my sins may never rise up in judgment against me, nor bring shame and confusion of face upon me.

My soul truly waiteth still upon God, for of him cometh my salvation.

John vi. 20. *It is I, be not afraid.*

Lord Jesus, in all the troubles that shall befall me, speak these comfortable words to my soul, *It is I, be not afraid*; and then I shall be secure both from presumption and despair.

John viii. 24. *If ye believe not that I am he, (that is, the Messiah, the Son of God) ye shall die in your sins.*

O Jesus, the only refuge of sinners, does the world know what it is to die in sin? I believe; Lord, increase my faith, and deliver us all from the dreadful state of final impenitency.

31. *If ye continue in my word, then are ye my disciples indeed.*

May I, O Jesus, love the truths of thy word; make the gospel my delight; and continue in the practice of them to my life's end.

51. *If a man keep my saying, he shall never see death.*

O Jesus, Thou hast made known to us another death, besides that which separates the soul from the body. O may thy grace and
mercy

mercy secure us from the bitter pains of eternal death.

Luke vii. 7. *Say the word, and my servant shall be healed.*

I acknowledge, O Jesu, the almighty power of thy grace, to heal all the disorders of my soul; O deal with me according to the multitude of thy mercies, and heal my soul of its sad disorders.

John iii. 24. *God is a spirit: and they that worship him must worship him in spirit and in truth.*

Give me, O Jesus, an inward disposition to holiness, an humble and contrite heart, a dependance on the will of God, an acknowledgment of his goodness, and a zeal for his glory; to which all the ordinances of the law and gospel should lead us.

Good Use of Time.

Grant, O Lord, that as I have but a short time to live, and an eternal interest depending, I may not squander away one moment in vanity, or in that which will not profit me in the day of adversity.

Rom. xi. 16. *Blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved.*

O God, the God of Abraham, look upon thine everlasting covenant;^d cause the capti-

^d Gen. xvii. 7.

vity of Judah and of Israel to return. They were thy people; O be Thou their Saviour! and may all who love Jerusalem and mourn for her, rejoice with her,* for Jesus Christ's sake, their Saviour and our's. *Amen.*

In time of publick Distractions.

O Sovereign Lord! I prostrate myself before Thee, confessing my own sin, and acknowledging the justice of any scourge which Thou shalt bring upon us; and trembling to think how much I may have contributed towards it; beseeching Thee to have compassion on us, in these days of confusion.

O Lord, prevent the judgments that threaten us; purge this nation from all such crimes as may be the cause of thy heavy displeasure against us,—from *whoredom* and *drunkenness*; from *swearing*, *lying*, and *perjury*; from *sacrilege*, *injustice*, *fraud*, *disobedience*, *malice*, and *uncharitableness*. Take from among us the spirit of *atheism*, *irreligion*, and *profaneness*; and in mercy rebuke and convert all such as give encouragement or countenance to any of these vices, which may provoke Thee to give us up to infidelity or destruction. O let thine anger be turned away from us; give us not over unto the will of our adversaries, and unto such as strive to bring all things into confusion. Preserve this church in the midst

* Isaiah lxvi. 11.

of all dangers; and restore unto us *peace* and *unity*; and grant us grace to make a better use of *these blessings*, for the time to come, for Jesus Christ's sake. *Amen.*

We complain of oppression, of our laws being perverted and trampled upon; of arbitrary government, &c. Let us not be wiser than God, who judges these things to be necessary—to exercise the good,—to punish the wicked,—to reclaim the sinner,—to recover those that are going astray,—to make all serious. Let us not impeach the ways of Providence, who brings good out of evil; but reverence and submit to his will, his wisdom, and justice.

Prov. xxviii. 2. *For the transgression of a land, many are the princes thereof*; that is, it is punished with a confused government.

Isaiah lxii. 6. *Ye that are the Lord's remembrancers, keep not silence; give him no rest, till he establish and till he make Jerusalem (his Church) a praise in the earth.*

Thy kingdom come.—Though we are altogether unworthy of the good times Thou hast promised thy Church, yet we beseech Thee deprive us not of them.

O Lord, hear; O Lord, forgive; O Lord, hearken, and do not defer these good days, for thine own sake, oh! our God.

We

We hope a day is coming when all the world will come and worship Thee, O God.

See Jer. xxxi.—The whole chapter.

SCRIPTURE EXAMPLES.

Persecuted for righteousness sake. Such the Lord never forsakes.

Gen. xxxix. 21. *But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.*

Christ's Patience.

What sorrows did he undergo, and with what patience did he suffer them! Patient when Judas unworthily betrayed him with a kiss; patient when Caiaphas despitefully used him; patient when hurried from one place to another; patient when Herod with his men of war set him at naught; patient when Pilate so unrighteously condemned him; patient when scourged and crowned with thorns; patient when his cross was laid upon him, when he was reviled, reproached, scoffed at, and every way abused. Lord Jesus, grant me patience, after this example to bear thy holy will in all things.

Christ's Love and Charity.

Where shall we take our pattern but from Thee? Thou callest thy followers thy friends.
Thou

Thou didst stoop down to wash their feet who were not worthy to untie thy shoe. Thou didst forgive and restore Peter, when he had abjured Thee. Thou didst vouchsafe to satisfy Thomas who would not believe but upon his own terms. Thou didst forgive and pray for thy bloody persecutors. O thou fountain and pattern of love, grant that I may love Thee above all things, and my neighbour as myself!



SATURDAY

SATURDAY MEDITATIONS.

PREPARATION FOR DEATH.

Deut. xxxii. 29. *O that they were wise, that they would consider their latter end!*

John ix. 4. *The night cometh, when no man can work.*

A Very gracious intimation. Lord, grant that I may never forget it; and that *now, now* is the time, in which to provide for eternity.

What a wise man then when he comes to die, would wish he had done, that he ought to do forthwith, for death is at hand, and the consequences of a surprise most dreadful. He will then wish, if he has not done it, with all his soul,

1st. That he had made a just and Christian settlement of his worldly concerns; so as not to be distracted with the cares of this world, when all his thoughts should be upon another.

2^{dly}. That he had made his peace with God by a timely repentance.

3^{dly}. That

3dly. That he had faithfully discharged the duties of his calling.

4thly. That he had weaned his affections from things temporal, and loosened the ties which fasten us to the world.

5thly. That he had crucified the flesh with its affections and lusts; so that being weary of this life, he might be more desirous of a better.

6thly. That by acts of justice, mercy, charity, and alms, he may be entitled to the mercy of God at the hour of death.

7thly. That he had got such habits of patience and resignation to the will of God, during his health, as may render death, with all the train of miseries leading to it, less frightful and amazing.

8thly, and lastly; That by a constant practice of devotion preparatory for death, he had learned what to pray for, what to hope for, what to depend on, in his last sickness.

And this, gracious Lord, is what I wish for, what I pray for, and what I purpose shall be the constant practice of my life. *Amen.*

2 Kings xx. 1. *Set thine house in order, for thou shalt die, and not live.*

May God, who has every way provided for me, and put it into my power to be *just* to all men, *charitable* to the poor, *grateful* to my friends,

friends, *kind* to my servants, and a *benefactor* to the publick: may he add this to all his favours, and grant that in making *my last will*, I may faithfully discharge all these engagements; and that for want of that, no curse may cleave to myself, or to any thing I shall leave behind me. *Amen.*

But, above all things, I beg of Thee, O God, to enable me to set my inward house, *my soul*, in order, before I die.

Give me true repentance for all the errors of my life past, and stedfast faith in thy Son Jesus Christ; that my sins may be done away by thy mercy, and my pardon sealed in heaven.

Prov. xxviii. 13. *Whoso confesseth, and forsaketh his sin, shall have mercy.*

Behold, O God, a creature, liable every moment to death, prostrate before Thee, begging, for Jesus Christ's sake, that faith and repentance to which Thou hast promised mercy and pardon.

Discover to me, O thou searcher of hearts, the charge that is against me; that I may *know*, and *confess*, and *bewail*, and *abhor*, and *forsake* and *repent* of all the evils I have been guilty of.

Have mercy upon me, have mercy upon me, most merciful Father, who desirest not
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the death of a sinner; for thy Son Jesus Christ's sake, forgive me all that is past.

And, O blessed Advocate, who art able to save them for ever who come unto God by Thee, seeing Thou ever livest to make intercession for us, I put my cause into thy hands; let thy *power* defend me; thy *blood* and *merits* plead for me; supply all the defects of my repentance; procure for me a full discharge of all my sins before I die; and by thy mighty grace, confirm and strengthen me in all goodness, during the remainder of my life, that my death may be a blessing to me, and that I may find mercy at the great day. *Amen.*

Eph. iv. 24. *Put on the new man, which after God is created in righteousness and true holiness.*

This, O God, is what I desire and purpose, by thy grace, to do; and do again renew the vows which I have so often made, and too often broke.

I renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; resolving, by thy grace, neither to follow, nor be led by them.

I desire, and purpose, to redeem my mis-spent time.

And, O God, assist me, that neither sloth, nor corruption, may ever make me lay aside
or

or forget these resolutions; but that I may live to Thee; be an instrument of thy glory, by serving Thee faithfully, and by doing good in my generation; and that I may be found so doing when Thou art pleased to call me hence, for Jesus Christ's sake. *Amen.*

Col. iii. 2. *Set your affections on things above, not on things on the earth.*

And may Almighty God, who alone can do it, effectually convince me of the vanity of all that is desirable in this present life, that I may not, like an unbeliever, look for happiness here.

Give me, O Lord, a perfect indifference for the world, its *profits, pleasures, honours, fame,* and all its *idols.*

Represent Thyself unto me as my true happiness, that I may love Thee with all my heart, and soul, and strength; so that when I am called out of this world, I may rejoice in hope of going to the paradise of God, where the souls of the faithful enjoy rest and felicity, in hopes of a blessed resurrection, through Jesus Christ our Lord. *Amen.*

Luke ix. 23. *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

Blessed Jesus, who pleasedst not thyself, but tookest upon Thee the form of a servant, to teach mankind the great duty and blessings of
of

of self-denial; assist me to follow thy commands and thy holy example, though I should be obliged to lose any thing, as dear as a right-hand or a right-eye.

Give me resolution to deny my inclinations for the good things of this world, even while I may command them; to subdue my corrupt affections, and to take revenge upon myself—for my intemperance, by mortification; for mispending my time, by retirement; for the errors of my tongue, by silence; and for all the sins of my life, by a deep humiliation, patiently submitting to all the troubles with which Thou shalt think fit to exercise or punish me; so that being effectually weaned from this world, and weary of its corruptions, I may long to repose myself in the grave, in hopes of a better life, through thy mercy and merits, O Lord Jesus Christ. *Amen.*

1 Pet. iv. 8. *Charity covereth the multitude of sins.*

Possess my soul, O God, with a sincere love for Thee, and for all mankind.

Let no malice or ill-will abide in me. Give me grace to forgive all that have offended me; and forgive my many offences against Thee, and against my neighbour.

Make me ever ready to give, and glad to distribute, that thy gifts, passing through my hands, may procure for me the prayers of the poor; and that I may lay up in store for myself

self a good foundation against the time to come, that I may attain eternal life, through Jesus Christ our Lord. *Amen.*

THY WILL BE DONE.

Fortify my soul, blessed Jesus, with the same spirit of submission with which Thou underwentst the death of the Cross, that I may receive all events with resignation to the will of God; that I may receive troubles, afflictions, disappointments, sickness, and death itself, without amazement; these being the appointment of thy justice for the punishment of sin, and of thy mercy for the salvation of sinners.

Let this be the constant practice of my life, to be pleased with all thy choices, that when sickness and death approach, I may be prepared to submit my will to the will of my Maker.

And O that, in the mean time, my heart may always go along with my lips in this petition,—*Thy will be done. Amen.*

Heb. ix. 27. *It is appointed unto men once to die; but after this the judgment.*

May the thoughts of death, and of what must follow, by the grace of God, mortify in me all carnal security, and fondness for this world, and all that is in it, the lust of the flesh, the lust of the eye, and the pride of life.

And O that I may make my calling and election sure, that I may die in peace, and rest in the mansions of glory, in hopes of a blessed resurrection, and a favourable judgment at the great day.

And may the consideration of a judgment to come oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God by a true repentance, and lead a life answerable to amendment of life, and that I may find mercy at the great day.

John v. 28. *All that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

May that dreadful word oblige me to work out my salvation with fear and trembling, that through the merits of Jesus Christ, I may escape that dreadful doom.

And may the hopes of heaven and happiness sweeten all the troubles of this mortal life.

O Lord Jesus, who hast redeemed us with thy precious blood, make me to be numbered with thy saints in glory everlasting. *Amen.*

O let my name be found written in the Lamb's book of life at the great day.

I thank thee, O Lord for all the favours of my life, and especially for that Thou hast vouchsafed me *time* and a *will* to *think* of and
prepare

prepare for *death*, while I am in my full strength, while I may redeem my mispent time, and bring forth fruits meet for repentance.

Let us consider *death* as a punishment, to which, as sinners, we are justly condemned.

But then let us look on it in another view, namely, as a *sacrifice* for sin, which God will mercifully accept of, in union with that of his Son, if we submit to it *as due to our offences*.

It being a *sacrifice*, it ought to be voluntary; being a *debt*, it ought to be made out of love to justice; and being a *satisfaction*, we must be humbly resigned.

My God, I humbly submit to it, and to thy *justice*; and trust in thy *mercy* and *goodness*, and *promises*, both now, and at the hour of death.

Death is inevitable; the *time* uncertain; the *judgment*, which follows, without appeal; and followed by an *eternity* of *happiness* or *misery*.

Lord, grant that I may consider this as I ought to do.

Let me remember, that I shall come forth out of the grave, just as I go in; either the object of God's *mercy*, or of his *wrath*, to all *eternity*.

He lives to no purpose, who is not glorifying God.

Our greatest hopes should lie beyond the grave.

No man must go to heaven when he dies, who has not sent his heart thither while he lives.

Our greatest security is to be derived from duty, and our only confidence from the mercy of God through Jesus Christ.

Sickness, if you consider it as painful to nature, and not as a favour from God, will be a torment to you. To make it really comfortable, believe it to be ordered by a loving Father, a wise Physician; that it is the effect of his mercy for our salvation; that, being fastened to the cross, you become dearer to God, as being most like his own Son. God will loose you when it is best for you.

We often hinder our recovery by trusting to physick more than to God: means succeed just as far as God pleases; if he sends diseases as a remedy to cure the disorders of the soul, he only can cure them; while you are chastened, you are sure God loves you; you are not sure of that, when you are without chastisement.

A timely preparation for death frees us from the fear of death, and from all other fears.

A true Christian is neither *fond* of life, nor *weary* of it.

The sting of death is sin; therefore, an holy life is the *only* cure for the fear of death. We ought

ought to fear sin more than death, because death cannot hurt us but by sin.

Phil. i. 21. *To me to die is gain.*

O that I may be able to say this, when I come to die; and so I shall, if I live as becomes a Christian.

Holiness being a necessary qualification for *happiness*, it follows, that the holiest man will be the happiest, for there are certainly degrees of glory) therefore a Christian should lose no time to gain all the degrees of virtue and holiness he possibly can; and he that does not do so, is in a fair way of not being happy at all.

It concerns us more than our life is worth to know what will become of us when we die.

Who will pretend to say, that he is not in a very few days to die?

The only happiness of this life is to be secure of a blessed eternity.

Now is the time in which we are to chuse *where* and *what* we are to be to all eternity; there is, therefore, no time to be lost to make this choice.

No kind of death is to be feared by him who lives well.

If we consider death as the night of that day which is given us to work in, in which to work out our salvation; and that when the
night

night is come, no man can work; how frightful must death be to such as are not prepared for it! And if we consider it as the beginning of eternity, it is still more dreadful. It is for this reason called the *King of Terrors*;^a and the Psalmist, when he would express the worst of evils, saith, *The terrors of death are fallen upon me.*^b

Judges xiii. 23. *If the Lord were pleased to kill us, he would not have received a burnt-offering at our hands, neither would he have shewed us all these things.*

And this is the comfort of all God's servants; If he gives them opportunities of renewing their vows, and a will to do them; if he accepts their alms and their good deeds, that is, gives them a heart to do such; if he touches their hearts with a sense of their unworthiness; if he opens their ear to discipline; if he chastises them with his Holy Spirit, &c. All these are reasons for a Christian to hope, that these graces are not in vain, but that God will crown them with pardon, favour, and happiness eternal.

Matth. xxv. 6. *And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.*

A terrible voice to all such as shall meet him, not as a bridegroom, but as an inexorable judge.

^a Job xviii. 14.

^b Ps. lv. 4.

Grant, O Lord, that I may not be of the number of those who dread thy coming, who cannot but with regret submit to the necessity of dying, and who have neglected to prepare for death, till the last hour.

Matth. xxv. 10. *And the door was shut.*

Death shuts the door. No more to be done. It is then too late to repent, to resolve, to promise, and to do, any thing.

13. *Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.*

A person, whose life is full of good works, whose heart is devoted to God, whose faith and hope are pure and sincere, will never be surprised by death.

Matth. xxvii. 50. *Jesus Christ yielded up the Ghost.* And so his death became a voluntary sacrifice. Let mine be so, O blessed Jesus! Let thy death sanctify me; and let my spirit be received with thine!

Rom. v. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ.*

Give me, O Lord, that desire and earnest longing, which I ought to have, for that happy moment, which is to release me from this state of banishment, and translate me to a better place; and grant, that I may never lose the sight of that important moment.

Let me, O God, have my lot and portion with thy saints.

When

When we come to die, the great enemy of our souls will then attack us with all his stratagems. It is good therefore to be prepared.

If he attacks your faith, say with St. Paul, *I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.*

I believe in God the Father, who hath made me and all the world.

I believe in God the Son, who hath redeemed me and all mankind.

I believe in God the Holy Ghost, who hath sanctified me, and all the elect people of God.

I give Thee hearty thanks, O heavenly Father, that Thou hast vouchsafed to call me to the knowledge of thy grace and faith in Thee. Confirm this faith in me evermore; grant that I may die in this faith, and in the peace and communion of thy Holy Church; and that I may be united to Jesus, the head of this Church, and to all his members, by a love that shall never end. *Amen.*

John iii. 15. *Whosoever believeth in Jesus Christ shall not perish, but have eternal life.*

I believe:—Lord, increase my faith; and let it be unto thy servant according to this word,

Luke xxiii. 43. *This day shalt thou be with me in paradise.*

^c 2 Tim. i. 12.

O Blessed

O Blessed Jesu! support my spirit when I come to die, with this comfortable promise, *This day shalt thou be in paradise.*

We indeed suffer justly the sentence of death. O Thou, who didst nothing amiss, and yet didst suffer for me; *remember me, O Lord, now that Thou art in thy kingdom.*

What terror, what affliction, can equal that of a Christian, who has never thought of weaning his heart from the world till he comes to die? Who can find nothing in his life, but what must render him unworthy of mercy? But the greatest of all miseries would be to despair of mercy, and not to have recourse to it.

Need a person, who has received the sentence of death, be persuaded to prepare for death? And is not this our case?

Consider death, as appointed by God, as a necessary penance, as the completion of the Christian sacrifice, as a passage to a better life, as the deliverance of a prisoner, as the re-calling of an exile from banishment, as the end of all miseries:—And then you will strip it of much of that terror which it has when considered as an accident of nature only.

Luke xii. 36. *And ye yourselves like unto men that wait for their Lord.*

He who waits for his master will always endeavour to be in that state in which he desires to be found.

A Christian

A Christian should not look upon death with anxiety, but with the satisfaction of a good servant, who waits with impatience for his master's return, in hopes of being approved of.

Luke xii. 40. *Be ye ready also, for the Son of Man cometh at an hour when ye think not.*

And are not so many sudden deaths sufficient to convince us of the folly of assuring ourselves of one day? Let every one of us, therefore, count himself of the number of those that are to be surprised by death; this will make us watchful.

Luke xii. 43. *Blessed is that servant, whom his Lord, when he cometh, shall find so doing; that is, doing his duty.*

And then, miserable will he be, whom death surpriseth either doing *evil*, or doing *nothing*, or doing that which God does not require of him. Can one imagine, that the generality of Christians believe this truth? Suffer me not, O God, to fall into a forgetfulness of it.

We complain (saith Seneca) of the shortness of life; he answers, *Vita, si scias uti, longa est.* 'Life is long, if you know how to use it.' But then it is Christianity only can teach us, how to use our life; namely, *in working out our own salvation*: And we are sure it is long enough for *that*, because God has appointed it for that very end.

As

As Christianity alone can take from us the love of life, so it is this alone that can free us from the fear of death.

It signifies little how a man spends his life and his time, if he does not employ them in securing a blessed eternity.

Eternity adds an infinite weight to all our actions, whether good or bad.

If we desire that our death should, like that of Jesus Christ, be a sacrifice of love and obedience, we must take care to make our life so too.

Acts ix. 39. *This woman was full of good-works and alms-deeds; and she died.*

Happy that soul which death finds rich, not in gold, furniture, learning, reputation, or barren purposes and desires, but in good works.

Acts vii. 59. *And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*

O my God, enable me to live to Thee, that when the hour of death shall come, I may thus with confidence offer up my spirit to Jesus Christ.

Rev. iii. 3. *Thou shalt not know what hour I will come upon thee.*

Is it not then the highest presumption to persuade ourselves that we have always time sufficient,

sufficient, when Jesus Christ himself declares that we have not one moment certain?

Death being the effect and punishment of sin, we ought to expect it with great submission, since it honours God by expiating of sin, and saves the man by punishing the sinner.

It is purely for want of faith, that we tremble at the approach of our deliverer; and which is to destroy in us the reign of sin, and instate us in that of glory.

Let us resign up ourselves to God, as to the manner in which it shall please him to determine our lives, praying only that it may be to his glory and our salvation.

What does it signify how this house of clay perisheth, which hinders the perfect renovation of the soul; and the sight of God?

2 Cor. v. 1. *For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

We know, we believe, we promise, ourselves this, but we think too seldom of it, and we still make less use of what we know, in order to wean our hearts from this world.

Would we look upon our bodies as houses of clay just ready to fall, we should think of that eternal house; we should sigh after our native country, and be willing to leave a place of misery and banishment.

Remember,

Remember, that death is the punishment of sin; we ought therefore to resign ourselves up to it in a Christian manner, looking upon ourselves as condemned to it in Adam.

Consider well, that life is given and continued for no other end, but to glorify God in working out our salvation.

He who has lived and looked on earth, as in a place of banishment, will look upon death as a gracious deliverance from it.

A man goes with confidence to meet the bridegroom, when he has been faithful to him, and believes him to be his friend.

Heb. ii. 15. *And deliver them who through fear of death were all their life long subject to bondage.*

Bondage is the sentence of rebellious slaves; we were condemned to it in Adam; and being under this sentence of death and the Divine Justice, we ought to expect it with submission, and be always preparing for it. This is the only way to be secure, and from fearing death when it comes.

Gather us, O God, to the number of thine elect, at what time and in what manner Thou pleasest; only let us be without reproach, and blameless; let faith, and love, and peace, accompany our last periods.

We look upon a body without a soul with horror. We can see a body with a
soul,

soul, which is like to die eternally, without concern.

Wretched man that I am, who shall deliver me from the body of this death? I thank God (I am delivered) through Jesus Christ our Lord.

Grant, O Lord, that though my outward man decay daily, yet that my inward man may grow and increase in piety and virtue unto the day of my death.

He that hath lived best will stand in need of mercy at the hour of death, and in the day of judgment; and he that hath lived the worst has not sinned beyond the efficacy of the blood of Christ, provided his repentance be sincere.

My God! let thy glory be magnified by saving a sinner, by redeeming a captive slave, by enlightening an heart overwhelmed in darkness, by changing a wicked heart, by pardoning innumerable transgressions, iniquities, and sins.

If my hopes were placed upon any thing but the infinite mercies of God, in Jesus Christ, which can never fail, I should utterly despair.

Acts ii. 21. *Whosoever shall call on the name of the Lord, shall be saved.*

These, my God, are thine own words; give me leave to trust in them, to depend on them, both now, and at the hour of death.

John

John xvii. 4. *I have finished the work which thou gavest me to do.*

O Lord, the very best of men come infinitely short of this pattern; how then shall I, an unprofitable servant, appear before my Lord and Judge.

Gen. iii. 15. *The seed of the woman shall bruise the serpent's head.*

This, my God, is thy sure, thy eternal promise; I believe it; I trust in it; I will hold me fast by it.

Phil. ii. 16. *That I may rejoice in the day of Christ, that I have not laboured in vain.*

Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

May I, O blessed Jesus, when my death approaches, breathe out my last with these words, and with the same spirit of submission.

Death of Friends.

Let us cast our eyes upon sin, which is the cause of death, and then we shall weep with reason.

Preserve in us a lively sense of the world to come.

And when I shall not be able to pray for myself, the good Lord favourably hear the prayers of his Church for me.

Grant

Grant that the sins which I have committed in this world may not be imputed unto me; but that escaping the gates of hell, I may dwell in the regions of light, with Abraham, Isaac, and Jacob, until the day of the general resurrection, and that I then may hear those joyful words of thy Son,—*Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world.*

Grant that I may have a perfect conquest over the world, sin, and death, through Christ, who by his death hath overcome him who hath the power of death.

Luke xxiii. 43. *This day shalt thou be with me in paradise.*

O Jesus, who hadst compassion on this thief, even at the hour of death, have mercy upon me, who now repent of all my misdoings. Suffer not the gates of paradise to be shut against me when I die, *Thou that hast opened the kingdom of heaven to all believers.*

Restore my soul, at the great day, to life eternal.

Give me the patience of Job, the faith of Abraham, the courage of Peter, and the comfort of Paul, and a true submission to thy will.

Apply to my soul all the wholesome medicines of thy Son's passion, death, and resurrection,

rection, against the powers of Satan, against all unreasonable fears and despair, and ease my fearful conscience.

Hear the prayers of thy Church for me, and for all in my condition, for Jesus Christ's sake.

Pf. lxxi. 9. *Cast me not away in the time of age; forsake me not when my strength faileth me.*

Grant, O Lord, that the end of my life may be truly Christian; without sin, without shame, and, if it so please Thee, without pain.

Pf. lxxiii. 26. *My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.*

1 Sam. iii. 18. *It is the Lord; let him do what seemeth him good.*

Lord, be merciful unto me; heal my soul, for I have sinned against Thee.

I confess my wickedness, and am sorry for my sin.

For thy name-sake, O Lord, be merciful unto my sin, for it is great.

The Lord is nigh unto them that are of a contrite heart, and will save such as are of an humble spirit.

Pf. xxxix. 8. *And now, Lord, what is my hope? truly my hope is in Thee.*

Pf. ciii. 14. *Lord, Thou knowest whereof we are made: that we are but dust.*

Let my misery, my fear, my sorrow, move Thee to compassion.

Despise not, O Lord, the work of thine own hands.

I freely forgive all that have offended me.

O Thou that never failest them that seek Thee, have pity on me.

Nevertheless, though I am sometimes afraid, yet put I my trust in Thee.

O Lord, I beseech Thee, deliver my soul. Gracious is the Lord and righteous, yea, our God is merciful.

O go not far from me, for trouble is at hand, and there is none to help me.

The sorrows of my heart are enlarged: O bring Thou me out of my troubles!

O keep my soul, and deliver me; let me not be confounded, for I have put my trust in Thee.

Withdraw not thy mercy from me, O Lord; let thy loving-kindness and thy truth alway preserve me.

O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me.

Shew thy servant the light of thy countenance, and save me for thy mercy's sake.

O deliver

O deliver me, for I am helpless and poor,
and my heart is wounded within me.

Wherefore hidest Thou thy face, and forgettest our misery and trouble?

My God! save thy servant, who putteth his trust in Thee.

Thou, O Lord, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

When I am in heaviness, I will think upon God; when my heart is vexed, I will complain.

Will the Lord absent himself for ever?
Will he be no more intreated?

Hath God forgotten to be gracious? And I said, it is mine own infirmity; but I will remember the years of the right-hand of the Most High.

THE LITANY.

O God the Father of heaven; have mercy upon me, keep and defend me.

O God the Son, Redeemer of the world; have mercy upon me, save, and deliver me.

O God the Holy Ghost; have mercy upon me, strengthen and comfort me.

Remember not, Lord, mine offences, nor the offences of my forefathers; neither take Thou vengeance of our sins: Spare us, good Lord, spare thy people, whom Thou hast redeemed with thy most precious blood, and be not angry with us for ever.

From thy wrath and heavy indignation; from the guilt and burthen of my sins; from the dreadful sentence of the last judgment;

Good Lord deliver me.

From the sting and terrors of conscience; from impatience, distrust, or despair; from extremity of sickness and pain, which may withdraw my mind from God;

Good Lord, deliver me.

From the bitter pangs of eternal death; from the gates of hell; from the powers of darkness; and from the illusions of Satan;

Good Lord, deliver me.

By thy manifold and great mercies; by thy manifold and great merits; by thine agony and bloody sweat; by thy bitter cross and passion; by thy mighty resurrection; by thy glorious ascension, and most acceptable intercession; and by the graces of the Holy Ghost;

Good Lord, deliver me.

For the glory of thy name; for thy loving mercy and truth's sake;

Good Lord, deliver me.

In

In my last and greatest need; in the hour of death; and in the day of judgment;

Good Lord, deliver me.

As Thou hast delivered all thy saints and servants which called upon Thee in their extremity,

Good Lord, deliver me;—and receive my soul for thy mercy's sake.

Be merciful unto me, and forgive me all my sins, which, by the malice of the devil, or by my own frailty, I have at any time of my life committed against Thee.

Lay not to my charge, what in the lust of the eye, the pride of life or vanity, I have committed against Thee.

Lay not to my charge, what by an angry spirit, by vain and idle words, by foolish jesting, I have committed against Thee.

Make me partaker of all thy mercies and promises in Christ Jesus.

Vouchsafe my soul a place of rest in the paradise of God, with all thy blessed saints; and my body a part in the blessed resurrection.

O Lord God, Lamb of God, that takest away the sins of the world;

Have mercy upon me.

Thou that takest away the sins of the world,

Grant me thy peace.

Thou

Thou that fitteſt at the right-hand of God,
Have mercy upon me.

Have mercy upon me, and receive my prayer; even the prayer which Thou haſt taught me:—

Our Father, which art in heaven, &c.

O Lord, deal not with me after my ſins; neither reward me after mine iniquities.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſires of ſuch as be ſorrowful: mercifully aſſiſt my prayers which I make before Thee—at ſuch times eſpecially as I am preparing for death and for eternity. And, O Lord, graciously hear me, that thoſe evils, thoſe illuſions, and aſſaults, which my great enemy worketh againſt me, may be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that thy ſervant, being delivered from all temptations, may give thanks to Thee, with thy holy church, to all eternity. *Amen.*

Let us endeavour, by a timely repentance, to prevent the reproaches which otherwiſe our conſciences will caſt upon us at the hour of death.

The Support of a Penitent at the Hour of Death.

John iii. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth*

lieveth in him should not perish, but have everlasting life.

1 John ii. 1. *We have an advocate with the Father Jesus Christ the righteous, who came into the world to save sinners, who died for us when we were his enemies, that he might offer us unto God.*

It is our Judge himself who hath assured us, that *all sins shall be forgiven unto the sons of men.*

EJACULATIONS.

TAKE from me all evil imaginations, all impurity of thought, all inclinations to lust, all envy, pride, and hypocrisy, all falshood, deceit, and an irregular life, all covetousness, vain-glory, and sloth, all malice, anger, and wrath, all remembrance of injuries, every thing that is contrary to thy will, O Most Holy God!

Love of God, &c.

Bless me, O God, with the love of Thee, and of my neighbour. Give me peace of conscience, the command of my affections; and for the rest, *Thy will be done!*

O King of Peace, give us thy peace, keep us in love and charity!

Make

Make thyself, O God, the absolute master of my heart!

They that be whole need not a physician.—It belongs to Thee, O sovereign Physician, to make us sensible of our maladies, and to go to Thee for help. O say unto my soul this word of salvation, *Behold, thou art made whole!*

Without me ye can do nothing.—Miserable indeed is he who pretends to walk without Thee. O give me light to see, an heart to close with, and a power to do thy will. From thy Spirit I hope to receive these graces.

John xii. 26. *If any man serve me, let him follow me; and him will my Father honour.*

Let me never flatter myself that I serve Thee, my Saviour, unless I follow thy example at the expence of every thing I love or fear besides. O keep my heart fixed upon that *honour* which God has prepared for those that follow Thee.

O Divine Spirit, render me worthy of thy presence and consolation.

Fill my heart with an holy dread of thy judgments.

Give me a true sense and knowledge of the danger and the evil of sin; and may I, with a prudent moderation only, be concerned for temporal things.

Jesus Christ is always in his temple, and near you, (if your soul be fit for him to dwell in;) to Him apply on all occasions:— As

As your *Master*, for grace to study, to love, to teach, and to follow his instructions. He requires nothing but what he first practised himself.

As your *Lord*; that you may love and serve him faithfully, and fulfil all his commands.

As your *Pattern*; that you may follow his example, and imitate his virtues.

As your *Saviour*; that he may be your refuge and confidence, your strength and support, your peace and consolation, your Saviour now and at the hour of death.

As your *King*; that he may give laws to your soul, and that you may surrender yourself to his commands; and never rebel, or resist his authority.

As your *Shepherd*. Keep me in thy flock by thy almighty grace. I am one of the lost sheep which Thou camest to seek. O take me under thy care, and restore me to thy fold. Increase thy flock for the honour of thy name.

Wilful Sin. Let me rather choose to die, than to sin against my conscience.

Penitent. I am ashamed to come before Thee, but I must come, or perish. I know that Thou art angry with me for my sins; but I know too that Thou pitiest me, or why do I yet live? Make me full of sorrow for my sin, and full of hopes of thy mercy and pardon.

pardon. Look upon the infirmities of thy servant, and consider his weakness. Sensible of my own sad condition, weak and miserable, sinful and ignorant, liable to eternal death, I prostrate myself before Thee, imploring thy help and pardon.

Gracious God, never abandon me to the opposition I shall at any time make to thy grace.

Blessed be God, that he has so often prevented me, and not left me to the desires of my own heart.

Put a stop to the torrent of wickedness and profaneness which carries all before it.

I confess my sins unto Thee, my God; do Thou hide them from all the world.

Eternity. Lord imprint upon my heart a lively idea of eternity, that the sorrowful passages of this life, which are so uneasy and frightful to nature, may vanish, or be borne with patience.

Example. Pardon my sin, and forgive all such as have been misled by any evil example of mine.

Matth. v. 48. *Be ye perfect, even as your Father which is in heaven is perfect.*

O divine repairer of our corrupt nature, may thy all-powerful grace make me as perfect as Thou hast commanded me to be.

Holiness.

Holiness. O God, who hast called me to holiness, give me a firm faith in thy power, through our Lord Jesus Christ, that by his assistance I may get the mastery over all my sins and corruptions; that I may be redeemed from all iniquity; that I may be holy, as he who has called me is holy.

Possess my soul with an earnest desire of pleasing Thee, and with a fear of offending Thee.

Let me be ever ready to forgive injuries, and backward to offer any.

Give me, O Lord, faith and patience, that I may neither murmur at thy appointments, nor be angry against the instruments of thy justice.

Deliver me from the errors and vices of the age we live in; from infidelity, wicked principles, from profaneness, heresies, and schism.

I most heartily thank Thee, O God, for thy perpetual care of me, for all thy mercies bestowed upon me, for the blessings of nature and of grace.

Give a blessing to those means which Thou thyself hast appointed.

Grant, O God, that I may never receive thy grace in vain, but that I may live like one who believes and hopes for the joys of heaven.

Let

Let me ever be sorry for my sins, thankful for thy blessings, fear thy judgments, love thy mercies, remember thy presence.

Vouchsafe me thy Holy Spirit to bear witness with my spirit, that I am thy child.

Give me an humble mind, a godly fear, and a quiet conscience.

Weaken, O Lord, the power of Satan in this place, and the tyranny of his ministers.

In time of Pestilence or Danger.

Set thy saving mark upon our houses, and give order to the destroyer not to hurt us.

John xvi. 23. *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

Matth. viii. 2, 3. *Lord, if Thou wilt, thou canst make me clean. I will, be thou clean.*

Upon this promise, blessed Lord, I depend; beseeching Thee, O heavenly Father, for thy dear Son's sake, to give me the graces I most stand in need of.

After Prayers. Vouchsafe us those graces and blessings which Thou knowest to be needful for us, notwithstanding our great unworthiness.

Riches. Shut my heart, O Lord, against the love of worldly riches, lest I betray Thee as Judas did.

May thy Holy Spirit, O God, fill my heart, that it may appear in all my words and actions, that I am governed by it. Luke

Luke x. 33. *And when he saw him, he had compassion on him.*

O Jesus, the true Samaritan, look upon the wounds which sin hath caused in my soul, and have compassion on me.

May I always resign my will and my desires to him who knows what is good for us, better than we ourselves do.

Holy Scriptures. Give me, O God, a sincere love for the truths of the gospel, a teachable heart, and an obedient will.

Perseverance. Finish, O my God, the work of mercy and conversion, which Thou hast begun in me.

Save, O Lord Jesus, a soul which Thou hast redeemed by thy blood.

There is no merit in me, O God, to attract thy mercy and goodness, but only my great misery and blindness. May I make a suitable return by an holy life.

According to the greatness of thy goodness, and the multitude of thy mercies, look upon me.

Sanctify my soul and body with thy heavenly blessings, that they may be made thy holy habitation, and that nothing may be found in me, that may offend the eyes of thy Majesty.

Protect

Protect and keep me in the midst of the dangers of this corrupt world; and by thy light and grace direct me in the way to everlasting life, through Jesus Christ.

Morning.

I laid me down and slept, and rose again, for the Lord sustained me. Blessed be the name of the Lord.

Raise me up, O Lord, at the last day, to life and happiness everlasting.

Blessed be the Lord for his mercies renewed unto me every morning.

O that my eyes may ever be fixed upon the example that our blessed Lord hath left us, and that I may daily endeavour to follow him. *Amen.*

Night.

May the Saviour and Guardian of my soul take me under his protection this night and evermore.

1 Cor. vii. 35. *Attend upon the Lord without distraction.*

O Holy Spirit of Grace, help my infirmities, that I may fix my thoughts upon my duty; and that I may serve Thee with all my heart and mind.

That I may never give way to wandering thoughts, but watch against them continually.

Look

Look upon me, O Lord, and pity me; make me, and let me be thine by the choice of my will!

Make me serious and thoughtful at all times, that I may not fail being so when I attend upon God.

Let not my heart, O God, be inclined to any evil thing. Keep me, O God, from every thing that may displease Thee. O make me wise unto salvation.

Phil. ii. 21. *For all seek their own, not the things which are Christ's.*

The good Lord deliver me from this dreadful judgment.

Phil. iv. 13. *I can do all things through Christ, which strengtheneth me.*

O that I may never forfeit this power by presumption or want of faith.

John xx. 28. *Thomas said, My Lord and my God!*

Thou art indeed, O Jesus, my Lord, for Thou hast redeemed me by thy precious blood; Thou art my God, for I am dedicated to Thee, and sanctified by thy spirit.

Acts ii. 44. *And all that believed were together, and had all things common.*

May God grant, that as we are all members of the same body, have one and the same Father, the same Saviour, the same Spirit, and hope

hope to meet in the same paradise; that we may live in unity and godly love, and be charitable to the poor according to our ability, and as every one hath need.

The good Lord grant that in the day of Christ I may rejoice that I have not run in vain, nor laboured in vain.



10 MA 65

COLLECTS;

COLLECTS;

THEIR TENDENCY.



COMFORT of the Holy Ghost,	}	{ 1 Sunday after Ascension.
Humiliation, - - - - -		Whitfunday.
Direction of the Holy Ghost, - -		19 after Trinity.
Manifold Gifts of the Holy Ghost,		St. Barnabas.
Means of Grace; Hearing, - -	{	{ St. Bartholomew
		{ St. Luke.
Reading, - -		2 Sunday in Advent.
Fasting, - -	{	{ 1 in Lent
		{ 10 and 23 after
		{ Trinity.
To convert us from Sin, - - -	{	{ 1 in Advent
		{ 1 after Easter
		{ St. Andrew
		{ St. James -
		{ St. Matthew.
Pardon of Sin, and Acceptance with God,	}	{ 12, 21, 24 after
		{ Trinity
		{ Purification
		{ 2 after Epiphany.

To rescue us from Temptation, -	{ 4 in Advent 4 after Epiphany 18 Trinity.
To enable us to do good, - - -	{ 5 after Easter 1, 9, 11, 13, 17, 25 Trinity.
To bring us to Glory, - - - -	{ Epiphany 6 after Epiphany.
Regeneration, - - - - -	Christmas Day.
Charity, - - - - -	Quinquagesima.
Mortification, - - - - -	{ Circumcision Easter-Eve.
Contrition, - - - - -	Ash-Wednesday.
Sincerity, - - - - -	3 after Easter.
Love of God and his Laws, - -	{ 4 after Easter, 6 and 14 after Tri- nity.
Heavenly Desires, - - - - -	Ascension.
Faith right, - - - - -	Trinity Sunday.
Faith firm, - - - - -	{ 7 after Trinity St. Thomas St. Mark.
Imitation of Christ, - - - -	{ 6 in Lent 2 after Easter.
	St. Stephen
	St. Paul
Imitation of Saints, - - - -	{ St. Philip & Jacob St. John Baptist Innocents All Saints.
Guarding of Angels and God's Providence, }	{ 2, 3, 4, 20 after Trinity St. Michael, Deliverance

Deliverance from Enemies, - -	3 in Lent.
Deliverance from Judgments, - -	{ Sexagesima Septuagesima 4 in Lent.
Support under Afflictions, - - -	{ 3 and 4 after Epi- phany.
Defence from Evil, and Supply of Good, }	8, 15 after Trinity.
For Jews, Turks, &c. - - - -	Good Friday.
That Ministers may be fit, dili- gent, and successful, }	{ St. Matthias St. Peter 3 Advent.
That the People may be kept in Truth, Unity, and Peace, }	{ 1 Good Friday St. John St. Simon & Jude 5, 6, 12 after Tri- nity.

7 JA 69

